THE DOCTRINE of the Bible: Or, RVLES OF DISCIPLINE: BRIEFLY GATHERED through the whole course of the Scripture, by way of *Questions and Answers.*

AMERICAN ANTIQUARIAN SOCIETY

The knowledge of holy things is vnderstanding; by it Kings raigne, and Princes establish Iustice.

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To the READER.

IVdgements are prepared for scorners, Prouerbs 19.29.

If any man long after life, and to see good dayes, let him refraine his tongue from euill, 1 Pet.3.10.

As you would that men should doe to you, so doe you to them. Luke 6.31.

Loue couereth the multitude of faults, 1 Pet.4.8.

Hee that loueth not, knoweth not God, for God is loue, 1 Iohn 4.8.

The Doctrine of the Olde and Nevv Testament.

Question.

Hat is Doctrine?

An. Precepts for the finding and racing out of sinne.

Qu. *What is the effect of doctrine?*

An. Faith and vertuous liuing.

Qu. *How manifold is doctrine?*

An. Two-folde, either diuine or morall.

Qu. *Diuine, as how?*

An. In our dutie towards God.

Qu. *Morall, as how?*

An. In our dutie toward our selues and our brethren.

Qu. *How many sorts of men, may we call brethren?*

An. Foure.

Qu. *Which be they?*

An. Such as are of one parentage, one countrey, one religion, or of one minde by friendſhip.

Qu. *How is morall doctrine diuided?*

An. Into rules of dutie toward our Superiours, parents, kindred, offſpring, family, and inferiours.

Qu. *How may this duty be infringed?*

An. By corruption of the fleſh, and all other actuall ſinnes.

Qu. *How many wayes did God teach?*

An. Foure manner of wayes.

Qu. *Which be they?*

An. By his word, by his workes, by his puniſhments, and by his bleſſings.

Qu. *Are theſe performed alway in his owne perſon?*

An. No: but more often by his choſen Miniſters.

Qu. *How are they intituled?*

An. By the names of Patriarkes, Captaines, Iudges, Kings, Prophets, Euangeliſts, and Apoſtles.

Qu. *Which call you Patriarkes?*

An The firſt Fathers of the Church, as *Adam, Enoch, Abraham, Iſaack, Iacob,* &c.

Qu. *Which call you Captaines?*

An.

An. Such as had the leading of the Iſraelites from Egypt to the Land of Canaan, and gaue directions in time of battell, as *Moſes* and *Ioſhua*.

Qu. *Which call you Iudges?*

An. Such as executed Gods iudgements vpon the enemies of the church, and did adminiſter iuſtice amongſt his people, as *Ehud*, *Shamgar*, *Sampſon*, *Gedeon*, *Iphtaph*, *Samuel*, *&c.*

Qu. *Which call you Kings?*

An. The annointed of God, and ſoueraigne Rulers of the people, as *Saul*, *Dauid*, *&c.*

Qu. *Which call you Prophets?*

An. Such as by inſpiration of the holy Ghoſt did foretell the ruine of ſin, and the reward of vertue, and were interpreters betweene God and man.

Qu. *Which call you Euangeliſts?*

An. The writers of the Goſpell of Ieſus Chriſt.

Qu. *Why are they called Euangeliſts?*

An. Becauſe their workes containe the glad tidings of ſaluation to all that beleeue.

Qu. *Which call you Apoſtles?*

An. The choſen Diſciples of Chriſt, as *Simon*, *Andrew*, *Peter*, *Iohn*, *&c.*

GENESIS.

Chapter 1. to 15.

Queſtion.

WHat do we learne by the creation of the World?

Anſw. As touching the Creation three things.

Qu. *Which be they?*

An His omnipotency, in creating all things of nothing: his bountie, in furniſhing the world with all neceſſary ornaments: and his loue in giuing man dominion ouer all chap. 1.20.

Qu. *What do we learne as touching our ſelues?*

An. Three things.

Qu. *Which be they?*

An. The obſeruation of the Sabaoth, chap. 22. Humilitie of minde in being made of the duſt of the earth, chap. 2.7. And the reuerence which we owe to marriage.

Qu. *Why ought wee to reuerence marriage?*

An Becauſe it was inſtituted of God himſelfe, and in Paradiſe, chap. 2.23.

Qu.

Queſt. *How ought a man to loue his wife?*

An. As himſelfe, being fleſh of his fleſh.

Qu. *Where was man placed after his creation?*

An. In Paradiſe.

Qu. *Did he continue there?*

An. No, he fell.

Qu. *How?*

An. By the malice of the Diuell.

Qu. *What was his ſinne?*

An. Diſobedience.

Qu. *How did God puniſh him?*

An. He curſed him and his poſteritie, wherein hee ſhewed his Iuſtice, chap. 3. 13.

Qu. *How did he comfort him?*

An. By promiſing forgiueneſſe by the ſeede of the Woman, *Chriſt Ieſus*, chap. 3. 14.

Qu. *What did that ſhew?*

An. His mercy.

Qu. *How many wayes did the curſe of God extend vpon* Adam?

An. Foure manner of wayes.

Qu. *Which be they?*

An. Firſt, the earth was made barren for his ſake. Secondly his poſteritie aſwell as himſelfe, became bondmen to hell

hell. Thirdly, all the dayes of his life he was to eate his bread in the sweat of his browes. And fourthly, hee was thrust out of Paradise.

Qu. *How was* Eue *punished?*

An. Two manner of wayes.

Qu. *Which be they?*

An. First, to bring forth her children in sorrow: And secondly, to liue in subiection to her husband.

Qu. *How was the Serpent punished?*

An. Three manner of wayes.

Qu. *Which be they?*

An. First, he was made the most cursed of all Creatures: secondly, he was to goe vpon his breast: and thirdly, to deuoure the dust of the earth.

Qu. *What was the second sinne of the World?*

An. Murder.

Qu. *Who committed it?*

An. Caine.

Qu. *Vpon whom?*

An. Vpon his brother *Abel*, chap. 4.11.12.

Qu. *What was their quarrell?*

An. About their Sacrifices.

Qu. *Why?*

An. Because *Abels* was accepted, and *Caines* was not, chap. 4.4.5.

Queſt.

Qu. *Why did not God accept* Caines *Sacrifice?*

An. Becauſe hee did it more vpon cuſtome then conſcience.

Qu *Who taught them to ſacrifice?*

An Their father *Adam.*

Qu. *How could he doe that, and the Law not giuen?*

An The Law of God is two-fold, naturall, imprinted in mens hearts, and traditional, pronounced from God, and written in the Bible.

Qu. *Which of thoſe two had* Adam?

An. The firſt.

Qu. *What was the puniſhment of* Cain *for killing his brother* Abel?

An. He was curſed of God, and condemned for a runnagate.

Qu. *Whom did God raiſe after the death of* Abel *to build his Church vpon?*

An. His brother *Seth*, chap. 4 verſe 25.

Qu. *Did the example of* Caines *puniſhment admoniſh the ſucceeding age to beware of ſinne?*

An No, as the world grew in yeers, ſo it grew in iniquitie.

Qu. *In what manner?*

An. It was wholy corrupt, and full of crueltie, chap. 6. 11.

Qu.

Qu. *By whom did God reprowe them?*

An. By *Noah*.

Qu. *How?*

An. In making it knowne he would drowne the world, by his preparing of the Arke.

Qu. *Were the people reformed?*

An. No: they laughed at it, and remained secure till the waters came vpon them.

Qu. *Were all destroyed?*

An. All but *Noah* and his family, and some other for the preseruation of their kinde.

Qu. *What mooued God that he would not spare so much as the bruit beasts?*

An. His detestation of sinne, chap. 6.7.

Qu. *Who was the first figure of Christ?*

An. Enoch.

Qu. *How was he a figure of Christ?*

An. In being taken body and soule vp into heauen, as Christ was, chap. 5. 24.

Qu. *Who was the first figure of the Church?*

An. Abel.

Qu. *Who was the second?*

An. *Noah*, preserued in the Arke.

Qu. *What did his preseruation testifie?*

An.

An. The loue of God towards his Church.

Qu. *What did the tossing of the Arke by the waues signifie?*

An. The persecution that the Church should suffer.

Qu. *Wherein did the mercy of God appeare?*

An. In causing the waters to fall.

Qu. *Wherein did the zeale of* Noah *appeare?*

An. In giuing God thankes for his deliuerance, as soone as hee set foot vpon dry ground, chap. 8. 20.

Qu. *How did* Noah *afterward offend?*

An By drunkennesse, chap. 9. 21.

Qu. *Who couered their Fathers shame?*

An. Shem and *Iaphet.*

Qu. *What receiued they for it?*

An. Their fathers blessing, cha. 9. 26.

Qu. *Who made a mocke of his Fathers infirmitie and did not seeke to couer it?*

An. Cham.

Qu. *What was his reward?*

An. His Fathers curse, chap. 9. 25.

Qu. *How did God plague ambition?*

An. By confusion.

Qu. *Where?*

An. At the building of the Tower of Babel, where all people purchased the

dis-

displeasure of almighty God.

Qu. *By whom did they recouer their displeasure?*

An. By the faith of *Abraham*, chap. 12. 3.

Qu. *How?*

An. In his seed all nations were blessed.

Qu. *Who was* Abrahams *brother?*

An. Lot.

Qu. *Did they agree together like Brothers?*

An. Yes, till they grew rich.

Qu *What was the cause they fell out?*

An. Their heardmen.

Qu. *After the quarrell was knowne, did their maisters (as men of our age) seeke to be reuenged one of another?*

An. No, they gaue gentle words, and sought meanes how to preuent the like inconuenience.

Qu. *How was that?*

An. They departed, and dwelt asunder, chap. 13. 7.

Qu. *But with that separation did their loues decay?*

An. It was still constant and brotherlike.

Qu. *How doth that appeare?*

An. In that (afterward) when *Lot* was

was taken prisoner in the company of the Kings of Sodome and Gomorrah, *Abraham* with a band of men rescued and set him free, chap. 14. 15.

Qu. *Did* Lot *then dwell in Sodome?*

An. He did.

Qu. *Why? that was a dangerous place, though pleasant.*

An. True: so are all places where wickednesse abounds.

Qu. *Yet* Lot *was a righteous man?*

An. Hee was, but he suffered as the wicked did, for being in company with them.

Qu. *How was that?*

An. Hee was taken prisoner (as I said before) with the irreligious Kings, going in aide with them against their enemies.

Chapter 15. to 20.

Question.

WHo *was* Abrahams *wife?*

An. Sarah.

Qu. *How did she offend when she perceived her selfe barren, chap. 16. 3.*

An. By using unlawfull meanes to raise seede to her husband.

Qu. *How was that?*

An.

An. By ſending *Hagar* her maide t[o] his bed.

Qu. *How did God plague her for it?*

An. Her maid deſpiſed her, and t[ri]umphed ouer her in her owne houſe chap. 16. 5.

Qu. *What other ſinne followed in the necke of her firſt?*

An. Wrath.

Qu. *How?*

An. She obtained licenſe of her huſband to be reuenged vpon *Hagar*.

Qu. *In what manner was ſhe reuenged?*

An. She thruſt *Hagar* and her childe out of doores.

Qu. *Wither went* Hagar?

An. Into the wilderneſſe.

Qu. *Had ſhe no friend to goe vnto?*

An. None at all; ſhee was a poore ſeruant, and a ſtranger.

Qu. *To whom did ſhe appeale?*

An. To God.

Qu. *Did he relieue her?*

An. Yes.

Qu. *What learne we by that?*

An. That God reiecteth no eſtate of perſons in their miſerie, if they call vpon him, chap. 16. 20.

Qu. *Was* Sarah *barren ſtill?*

An. No, God gaue her a Sonne in her

her olde yeeres.

Qu. *What was his name?*

An. Iſaack, and this was hee in whom the Couenant was made.

Qu *What was the ſigne of the Couenant?*

An. Circumciſion, or the cutting off of the fore-skinne.

Qu. *What is ſignified by that?*

An. The caſting away of the lewd affections of our hearts, if wee meane to be made partakers of Gods mercy, chap. 17. 10.

Qu. *Were none partakers of the Couenant but ſuch as might be circumciſed?*

An. Yes, women; becauſe vnder the name of man both ſexes are comprehended.

Qu. *What was* Hagars *ſonnes name?*

An. Iſhmael.

Qu. *Did not the Couenant belong to him aſwell as to* Iſaack? *he was the ſeed of* Abraham.

An. No.

Qu. *Was there two Couenants then, that God bleſt him ſo?*

An. Yes, there were two Couenants made.

Qu. *Which be they?*

An. The one eternal, made to the children of the ſpirit, the other temporall, made

made to the Children of the fleſh.

Qu. *What was the eternall Couenant?*

An. That from *Iſaack* ſhould come the Meſſiah.

Qu. *What was the temporall Couenant?*

An. That from *Iſhmael* ſhould ſpring a mightie nation, euen twelue princes, chap. 17. 20

Qu. *Where was* Abraham *now ſeated?*

An. In Canaan.

Qu. *What temporall bleſſings did God beſtow vpon him?*

An. He was exceeding rich.

Qu. *How did he employ his riches?*

An. In hoſpitalitie and other good deeds.

Qu. *Wherein appeared his hoſpitalitie?*

An. In vſing ſtrangers and trauailers kindely.

Qu. *What ſtrangers?*

An. The three Angels in the ſhape of men.

Qu. *How did he entertaine them?*

An. Firſt, he ranne out to entertaine them: then hee entreated them to reſt in his Tent: and laſt of all, hee feaſted them.

Qu. *Doe rich men in theſe dayes follow the example of* Abraham *in vſing friendly hoſpi-*

ſpitality towards trauailers & poor men?

An. No: the moſt part of them in ſtead of running out to meet the poore (when they ſee them comming) rather turne their backes vpon them, and run from them: and for intreating them to do ſtay, with churliſh & crabbed words rate them from their doores, and in ſtead of feaſting and refreſhing them, let them depart weary and with empty ſtomacks.

Qu. *How did the Angels requite* Abraham?

An. Tolde him ioyfull newes concerning the birth of his Sonne *Iſaack*, and what the purpoſe of God was toward Sodome and Gomorrah.

Qu. *What was the purpoſe of God toward Sodome?*

An. Vtterly to deſtroy it, for ſinne.

Qu. *Did* Abraham *pray for it?*

An. Yes, in ſuch zealous manner, as had there bin found ten godly perſons in it, the Citie had bin ſaued, ch. 18. 32.

Qu. *Why did* Abraham *pray for it?*

An. Firſt, in regard of his brother *Lot* that dwelt there, and then in regard of humanitie, for that it grieued him ſo many people ſhould be deſtroyed.

Qu. *What did that ſignifie?*

An.

An. That *Abraham* (as all God's people ought to be) was of a pittifull minde, euen towards Infidels.

Qu. *What solicited Gods vengeance against the prayer of* Abraham?

An. The continual cry of sin, ascending out of Sodome and Gomorrah into the eares of God: whereby we learne that sinne is a continuall cryer against vs, so long as we let it dwell amongst vs, chap. 19.13.

Qu. *Was all the Citie then destroyed?*

An. All but *Lot*, his wife, and two daughters.

Qu. *What was the Commandement that God gaue him at their departure from the Citie?*

An. Not to looke backe.

Qu. *Was the commandement kept?*

An. No, *Lots* wife brake it.

Qu. *What was her punishment?*

An. She was turned into a pillar of salt, chap. 19.26.

Qu. *What moued her to looke backe?*

An. Her fond desire, to thinke shee should forgoe her wealth, and so pleasant a place.

Qu. *What doe we learne by that?*

An. That no care of earthly things (be they neuer so glorious) must hinder

vs

from obeying Gods Commaundements.

Qu. *How was the Citie destroyed?*

An. With fire and brimstone from heauen, chap. 19.24.

Qu. *Where did* Lot *remaine afterward?*

An. In the mountaines.

Qu. *What sinne did he fall into whilst he was there?*

An. Drunkennesse.

Qu. *What next?*

An. Into Incest.

Qu. *What doth that proue?*

An. That one sinne begets another.

Qu. *How was* Lot *incestuous?*

An. By his owne daughters.

Qu. *Who tempted him thereunto?*

An. They, when they had made him drunke.

Qu. *What was Gods punishment for that sinne?*

An. The nation that came by that conception was a cursed generation.

Qu. *What generation was it?*

An. The Moabites and the Ammonites, chap. 19.37.

Chap.

Question.

WHo had like to haue wronged Abraham *by taking his wife?*

An. King *Abimelech.*

Qu. *How was he preuented?*

An. God threatned him with death, chap 20. 3.

Qu. *Did he vpon that deliuer her backe to her husband?*

An. Hee did.

Qu. *What learne we by that?*

An. Two things.

Qu. *Which be they?*

An. Firſt that God will puniſh adultery; & next, the very heathen abhor the breach of wedlocke, chap. 20. 5.

Qu. *How did God try* Abrahams *faith?*

An. By bidding him ſacrifice his onely Sonne *Iſaack*, chap. 22. 2.

Qu. *Would he haue done it?*

An. Yes: but that an Angell ſtayed his hand.

Qu. *How was his faith rewarded?*

An God renued his Couenant once againe, and tolde him for that deed hee would multiply his ſeed on earth like the ſand on the ſea-ſhore.

Qu.

Qu. *What vertue did God further proue in* Abraham.

An. His patience.

Qu. *How?*

An. In taking his Wife *Sarah* from him.

Qu. *Yet hee did mourne for her death.*

An. That was the weakeneſſe of the fleſh, but his ſoule was glad, in that hee knew ſhee liued eternally, chapter 23.2.

Qu. *What other vertue had* Abraham?

An. Vprightneſſe of minde.

Qu. *Wherein did that appeare?*

An. When *Ephron* the Hittite offered him a piece of ground to bury his dead, he would not take it before he had paid the price of it, chap.23.13.

Qu. *Is that modeſtie obſerued now a dayes?*

An. No: many will be ſo farre from giuing their neighbours the worth of their goods, as they will ſeeke by deceit, couſonage and violence to pull them from them wrongfully, and for nothing.

Qu. *What was* Abrahams *care for* Iſaack *when he came to age?*

An. To prouide him a vertuous wife, chap.24.4.

Qu. *Was hee ruled by his Fathers appointment?*

An. He was.

Qu. *What did he shew in that?*

An. A godly president of obedience to all Sonnes, to follow the counsell of their Parents, in chooſing them wiues, and not their owne inordinate deſire.

Qu. *Whom did* Abraham *ſend about this buſineſſe?*

An. His chiefe ſeruant, chap. 24. 2.

Qu. *How did he proceede in it?*

An. With prayer, that hee might ſpeed well, and thankſgiuing afterward for his ſucceſſe.

Qu. *What other good propertie was in that ſeruant?*

An. Hee would not eate when hee came to his iournyes end before he had done his maſters meſſage.

Qu. *What may ſeruants learne by that?*

An. To regard more their Maſters buſineſſe, then their owne pleaſure, cha. 24. 33.

Qu. *Whoſe daughter did hee chooſe for his maſters Sonne?*

Anſ. Rebecca, the daughter of *Bethuel*.

Qu. *When her parents heard the requeſt of*

of Abraham, did they preſently giue their daughter to Iſaack?

An. No, they asked counſell of God firſt, and then the maides conſent.

Qu. *What is to be learned by that?*

An. As children ought not to match without their Parents conſent, ſo Parents ought not to match their Children without their conſent, chapter 24.58.

Queſt. *After* Iſaack *and* Rebecca *were married, what iſſue did God giue them?*

An. Two ſonnes, *Eſau* and *Iacob*?

Qu. *What was* Eſaus *vndoing?*

An The luſt of the fleſh.

Qu. *Wherein?*

An. Hee ſolde his birth-right for pottage.

Qu. *What ouerſight was that?*

Anſ. An ouer ſight that many worldly men runne into.

Qu. *What is that?*

An. Preferring of traſh before the rich graces of God, chap. 25.33.

Qu *What did that negligence loſe him elſe?*

An. His Fathers bleſſing.

Qu *What was the reaſon?*

Anſw. Becauſe not regarding his

earthly patrimony, God likewise suffered him to lose the benefit of his heauenly inheritance, which was spirituall benediction.

Qu. *Did* Esau *at the last see his owne errour?*

An. No, but ran rather into errour.

Qu. *How?*

An. By hating his brother *Iacob*, cha. 27.41.

Qu. *What was the vertue of* Iacob?

An. Patience, in giuing place to his brothers rage, and going to seeke his fortune in another Countrey.

Qu. *Whither went hee?*

An. To Haran, to his vncle *Laban*.

Qu. *What were his vertues there?*

An. Diligence in doing his Vncle seruice, and fidelitie in not deceiuing him.

Quest. *How did God deale with Laban?*

An. He prospered him for *Iacobs* sake.

Qu. *What were* Labans *vices?*

An. Ingratitude and oppression.

Qu. *How was he vngratefull?*

An. In vpbraiding *Iacob* for his good seruice.

Qu. *How did he oppresse him?*

An. In trebling his seruitude by frau-

fraudulent and craftie meanes.

Qu. *Did God deliuer* Iacob *at last?*

An. Yes, as hee will all others that trust in him, though a while hee seeme to be farre from them.

Qu. *What was the reward of* Iacobs *patience and true seruice in the end?*

An. Whereas when hee came from his Fathers house, and had but one coate on his backe, and a staffe in his hand, at his returne hee was the Husband of two wiues, the master of many seruants, and the owner of much treasures, and diuers heards of cattell, cha. 30. 43.

Qu. *Did not* Iacob *feare to returne into his owne Countrey, knowing that his brother* Esau *was his enemie?*

An. No.

Qu. *Why?*

An. Because hee knew God that had commanded him to go, would defend him.

Qu. *How did his brother* Esau *receiue him?*

An. Louingly, and like a brother.

Qu. *What was the vertue of* Esau *in that?*

An. He thought it a base and vnnaturall thing to keepe enuy alwayes

in his ſtomacke toward any one, much leſſe toward his owne brother, chap. 33.4.

Chapter 34. to 50.

Queſtion.

HOw many ſonnes had Iacob?

An. Twelue.

Qu *Which of thoſe twelue was a figure of Chriſt?*

An. Ioſeph.

Qu. *Wherein?*

An. In being ſolde by his owne brethren.

Qu. *What learne we by that?*

An. That in all ages after God had promiſed the *Meſſias* to *Adam*, hee neuer ceaſed by word or deed to ſignifie his comming.

Qu. *Why did* Iacobs *ſonnes ſell their brother* Ioſeph?

An. For malice, in that *Ioſeph* propheſied by dreames, his brothers ſhould be his ſeruants, and bow to him.

Qu. *What other ſinnes did they runne into beſides?*

An. Murder and diſſimulation.

Qu. *How?*

An.

An. They intended to haue slaine their brother, but that *Iuda* disswaded them, chap. 37. 26.

Qu. *How did they dissemble?*

An. In telling their father that their brother was slaine by wilde beasts, cha. 37. 32.

Qu. *What was the fruit of these sinnes?*

An. They procured disquiet of conscience in themselues, & teares to their olde Father, whom they ought rather to haue comforted, chap. 37. 34.

Qu. *Did this policie of theirs ere the more preuent the subiection which they feared?*

An. No, God prospered *Ioseph*, and gaue him fauour in the Court of Egypt.

Qu. *With whom?*

An. With *Potiphar*, *Pharaohs* chiefe Steward.

Qu *How did* Ioseph *shew himselfe there to be the seruant of God?*

An. In resisting the lust of *Potiphars* wife.

Qu. *What is the nature of lust being resisted?*

An. It growes impudent and outragious, chap. 39. 14.

Qu. *Shew an instance?*

An. Potiphars Wife when she saw

Ioseph would not yeeld to her, accused him that he would haue rauished her.

Qu. *Did God suffer her accusation to take effect?*

An. Yes, *Ioseph* was imprisoned.

Qu. *He being guiltles, why would God suffer that plague to be laid vpon him?*

An. For two causes.

Qu. *Which be they?*

An. First, that by his strange deliuerance he might haue greater cause to glorifie his name: & secondly, to make his lewd disgrace a cause of higher promotion.

Qu. *How was* Ioseph *deliuered?*

An. By interpreting the Kings dreame.

Qu *How was he aduanced?*

An. Hee was made Ruler ouer all Egypt.

Qu. *What was the plague God laid vpon his brethren for selling him?*

An. They were oppressed with a mighty famine, chap. 41. 54.

Qu. *Whither came they for succour?*

An. To their brother vnknowne.

Qu. *What reuerence did they shew vnto him?*

An. They kneeled vnto him, and called him Lord, chap. 44. 16.

Qu.

Qu. *What vertues doe wee learne by the example of* Ioseph *in this his high authoritie?*

An. Three.

Qu. *Which be they?*

An. Charitie, clemency, and humilitie.

Qu. *How was he charitable?*

An. He relieued his father and brothers with corne freely, and without recompence, chap. 42. 25.

Qu. *How was he gentle?*

An. In pardoning the wrongs that his brothers had done him, chap. 45. 5.

Qu. *Wherein was he humble?*

An. In not despising his Father and brothers, (poore Shepheards of Canaan) though himselfe were the second person in Egypt: and in sending for his Father to be partaker of his happinesse.

Qu. *Did* Iacob *come thither?*

An. Yes, and there dyed.

Qu. *What do we learne by his death?*

An. To desire of God to dye as he did.

Qu. *How was that?*

An Praying, blessing, and rehearsing the gratious benefits of God, chap. 48. 3. 4. 9.

Qu. *What zeale had* Pharaoh (*being*

an Infidel) towards his Idolatrous priests, more then many Christians now adayes haue toward the true Ministers of the eternall God?

Ans. Hee did not diminish their Church-liuing, chap. 47.22.

The end of Genesis.

EXODVS.

Chapter 1. to 14.

Question.

WHy did God bring the house of Israel into Egipt?

Ans. For two causes.

Qu. Which be they?

An First, to shew the truth of his word, for he had said to *Abraham*, they should be strangers from the Land of Canaan the space of foure hundred yeeres, and suffer much oppression, Gen. 14.15. Secondly, to haue fit occasion to shew his loue towards them, and the better to traine them vp in the knowledge and feare of him.

Qu.

Qu. *How came it to passe they were oppreſt here in Egipt, conſidering the good entertainement which they had at the firſt?*

An. The continuance of time had worne out the fame and remembrance of *Ioſeph*, by reaſon that many Kings had raigned ſince the firſt *Pharaoh*; and now the children of Iſrael were mightily encreaſed.

Qu. *How were they increaſed?*

An. From ſeauenty perſons (for that was the whole number of them at their firſt comming) to many hundred thouſands.

Qu. *Did that make the King repine againſt them?*

An. Yes.

Qu. *Why?*

An. For two cauſes.

Qu. *Which be they?*

An. Firſt, in regard of their religion; and next, fearing leſt their multitudes ſhould endanger his gouernement, chap. 1. 10.

Qu. *How did hee ſeeke to ſuppreſſe them?*

An. Foure manner of wayes.

Qu. *Which be they?*

An. Firſt, in making ſlaues of them:

them: and next, in going about to murder their men children.

Qu. *Wherein consisted their seruitude?*

An. In making of bricke, carrying of burdens, and all other slauery, chap. 1.14.

Qu. *How did* Pharaoh *goe about to murder their men children?*

An. Two manner of wayes.

Qu. *Which be they?*

An. First, secretly, in commanding the Midwiues (at their houre of birth) to destroy them; but they not obeying his commaund, he fell secondly into a more open and violent practise.

Qu. *How was that?*

An. He commanded his owne people, that whensoeuer they heard of the birth of an Hebrew man childe, they should take it from the Mother and cast it into the riuer, chap. 1.22.

Qu. *How durst the Midwiues disobey the Kings Edict?*

An. Because (as all Gods Seruants ought to doe) they feared him more then any earthly person.

Qu. *Were the number of the people (by these cruell proceedings) lessened and diminished?*

An. No, the more they vext them, the

the more they multiplyed, chapter 1. verse 12.

Qu. *What doe we learne by that?*

An. That no tyranny can extinguish the Church of God.

Qu. *How did God diuert the malice of* Pharaoh.

An. In causing him to cherish and bring vp euen in his owne Court that Hebrew childe which afterward proued to be his destruction, and the deliuerance of the children of Israel.

Qu. *Who was that?*

An. Moses.

Qu. *How was he preserued?*

An. When his Mother had hid him three moneths from the tyranny of the King, and could hide him no longer, shee put him into a basket made of reedes, and set it by the riuer side.

Qu. *What became of him there?*

An. King *Pharaohs* daughter walking that way, found him, & put him to be nursed of his owne mother, cha. 2. 3.

Qu. *What appeareth in this?*

An. The prouidence of God.

Qu. *Wherein?*

An. In that no humane policie can hinder that which he hath once determined.

Qu.

Qu. *What was the first crosse that God laid vpon* Moses *when he came to age?*

An. The killing of an Egyptian, for which he was forced to flye.

Qu. *Whither?*

An. Into the Land of Midian.

Qu. *Who succoured him there?*

An. Iethro, and gaue him his daughter in marriage.

Qu. *What trade of life did* Moses *vse?*

An. Keeping of Sheepe.

Qu. *How did God appeare to* Moses?

An. In a fiery bush, chap. 3. 2.

Qu. *Did the bush burne?*

An. Yes, but did not consume.

Qu. *In that sence what doth it represent vnto vs?*

An. The Church of God, which should suffer persecution, but neuer subuersion.

Qu. *Wherefore did God appeare vnto* Moses?

An. To send him forth for the deliuerance of his people.

Qu. *What moued him thereunto?*

An. Two things.

Qu. *Which be they?*

An. The remembrance of his couenant made to *Abraham*, and the sighes and eryes of the poore Israelites, that daily

daily pierced the gates of heauen, chap. 2.23.

Qu. *What comfort doe we receiue from thence?*

An. An assurance that GOD will heare our prayers in time of our affliction, if we call to him.

Qu. *Did Moses obey the Commaundement of GOD, about his returne into Egipt?*

An. At the first he was doubtfull.

Qu. *Whereof?*

An. Of his owne sufficiency, and incredulitie of the people.

Qu. *How did God strengthen him?*

An. By ioyning *Aaron* to assist him, and giuing them power to confirme their message by working of Miracles.

Qu. *How did the people receiue their message?*

An. With attentiue eares.

Qu. *What vertues do we learne of the people after they had heard the words of* Moses?

An. Two.

Qu. *Which be they?*

An. Faith, in that they beleeued him what he said; and thanksgiuing, in praising God, since it pleased him to looke vpon their tribulation, chap. 4.31.

Qu.

Qu. *What vices are we admoniſhed to beware of by the example of* Pharaoh?

An. Obſtinacie of heart, in contemning the preaching of *Moſes*.

Qu *In how many reſpects was* Pharaoh *obſtinate?*

An. In foure reſpects.

Qu. *Which be they?*

An. Firſt, in not graunting *Moſes* requeſt: Secondly, in comparing the power of his Southſayers and Coniurers, with the power of God, cha. 7. 11. Thirdly, by imputing the deſire which Gods people had to ſerue him (as the wicked alwayes will) to be nothing elſe but a diſpoſition in them to be idle, chap. 5. 8. Fourthly, not onely in retayning them ſtill in his countrey, but doubling their ſeruitude, chap. 5. 6.

Qu. *How was his obſtinacie plagued?*

An. With tenne ſeuerall kindes of plagues.

Qu. *Which be they?*

An. Firſt, the turning of water into bloud: ſecondly, multitude of Frogs: thirdly, turning of duſt into lice: fourthly, ſwarms of flies: fiftly, death of cattel: ſixtly, ſcabs & bliſters: ſeuenthly, thunder, lightening and haile: eightly, graſſhoppers, & caterpillars: ninthly, darknes tenthly,

enthly, the death of the first borne.

Qu. *For all those plagues did* Pharaoh *neuer repent?*

An. Yes, fainedly.

Qu. *How was that?*

An. So soone as Gods hand was remoued by the prayer of *Moses*, he presently returned to his former obstinacy

Qu. *In the prosecution of these plagues, what doe we learne touching the person of God?*

An. Two things.

Qu. *Which be they?*

An. His iustice vpon his enemies, and his mercy & louing fauour toward his people.

Qu. *Wherein appeared his mercy toward his people?*

An. In sauing them, their cattell, and that part of Egypt where they inhabited free from the touch of any of those former plagues, chap. 8. 12.

Qu. *Why did not* Moses *submit vnto* Pharaoh, *when hee was content to let the people goe, but stayed their cattell.*

An. Because (like a faithfull Minister of the Lord) hee would remit no part or parcell of his charge.

Qu. *Was it part of his charge to take the cattell with him?*

An.

An. Yes.

Qu. *Wherein?*

An. In that they could not sacrifice without them, chap 10. 26.

Qu. *In the night before their departure, what did the Lord institute?*

An. The sacrament of the Passeouer.

Qu. *What was that?*

An. A Lambe without blemish.

Qu. *The Lambe was a signe, but what was the thing signified?*

An. The Angell of the Lord, that passed ouer the house of the Israelites, and stroke the first borne of the Egyptians with sodaine death, chap. 12. 11.

Qu. *What doth this figure vnto vs?*

An. The Sacrifice of the true Paschall Lambe Christ Iesus, by whom all the faithfull are delinered from the bondage of hel, as the Israelites were (vpon the institution of the Passeouer) from the bondage of Egypt.

Qu. *How many things doe we learne as touching the person of God, in the instance of the children of Israels departure?*

An. Three.

Qu. *Which be they?*

An. First, his mercifulnesse in sparing the Israelites and smiting the Egyptians. Secondly, his Iustice, in forcing the

the Egiptians to giue the Israelites treasure and apparell, as a satisfaction for their former seruitude, which hitherto they had exacted of them for little or nothing. Thirdly, the continuance of his fauour towards them, that doth not only deliuer his people out of danger & then leaue them, but protects them still.

Qu. *How doth that appeare?*

An. In guiding them by night with a pillar of fire, and couering them by day with a cloud, chap. 13. 21.

Qu. *How many things do we learne as touching the person of the Israelites?*

An. Two things.

Qu. *Which be they?*

An. The charge which God gaue vnto them, and their watchfulnesse.

Qu. *What was their charge?*

An. To teach the benefits of God to their posteritie.

Qu. *Wherein consisted their watchfulnesse?*

An. In that they attended all night for the houre of their departure, chap. 12. 30.

Qu. *What do they giue vs to vnderstand by that?*

An. This, that as they minutely waited vpon the Lord for their deliuerance

out

out of bondage to goe to the earthly Canaan, so ought we continually to attend and make our selues ready for our passe out of this miserable world, to the heauenly Canaan of perpetuall ioy and happinesse.

Chapter 14. to 40.

Question.

After Israels departure, what vice do we note surmised in Pharaoh?

An. Inueterate malice, which seldome dies, but with the ruine of him in whom it abides.

Qu. *How did it breake forth?*

An. By preparing a mightie hoast to follow the Israelites, chap. 14. 6. 7. 8.

Qu. *For what intent?*

An. To be auenged vpon them and quite destroy them.

Qu. *How did he prosper?*

An. As all malicious persons commonly doe.

Qu. *How is that?*

An. He and his malice perished in the place where hee thought to haue beene their ouerthrow.

Qu. *Where was that?*

An.

An. In the red sea.

Qu. *What was the sinne of the people in this place?*

An. Weakenesse of Faith.

Qu. *How was that?*

An. Notwithstanding their strange deliuerance of late, yet when they saw the red sea before them, and the Egyptians vpon their backes, they began to distrust the power of God, and to raile vpon *Moses*.

Qu. *How were they deliuered?*

An. *Moses* diuided the waters, and they passed through, chap. 14. 21.

Qu. *How was God honored by* Pharaoh?

An. As he will be by his enemies in their destruction.

Qu. *How many times did the Israelites murmure against God before hee punished them?*

An. Foure times.

Qu. *Which be they?*

An. First, at the red Sea, cha. 14. 21. secondly, at the waters of Marah, chap. 15. 24. thirdly, when they wanted flesh, chap. 16. 13. 14. fourthly, when they wanted water. chap. 17. 6.

Qu. *What doe we learne?*

An. The long sufferance of God toward sinners.

Qu.

Qu. *How did God deliuer them at these times?*

An. With great admiration?

Qu. *How was that?*

An. At the first time he diuided the red sea: at the second, hee made the bitter water sweet: at the third, hee gaue them Quailes and Manna from Heauen: at the fourth, hee made a fountaine of water gush from out the hard rocke.

Qu. *How did they offend the fist time?*

An. More grieuously then before.

Qu. *How was that?*

An. They made a golden calfe, and worshipped it for God.

Qu. *What moued them to make the likenesse of a Calfe, rather then any other creature?*

An. The corruption which they had learned among the Egyptians, who did worship Oxen and Kine.

Qu. *Did God now punish them?*

An Yes, (and time I thinke) when they did vtterly forsake him.

Qu. *What was their punishment?*

Qu. Three thousand of them were slaine with the swords of their owne brethren, chap. 32. 28.

Qu. *Would not GOD vtterly haue*

destroyed

estroyed them?

An. Yes but for the prayer of *Moses.*

Qu. *What was his prayer?*

An. Hee desired his name might be rather blotted out of the booke of life, then God should quite roote out that Nation, chap. 32. 32.

Qu. *What doe we learne by that?*

An. The loue and care which all good Magistrates ought to haue ouer their people.

Qu *Where was* Moses *when this offence was committed?*

An. Vpon Mount Sinay.

Qu. *Was not his absence, in some part, cause of their Idolatry?*

An. Yes.

Qu. *What gather you by that?*

An. That the want of good guides makes men to runne into errour.

Qu. *What did Moses vpon Mount Sinay?*

An. He went to receiue the Law.

Qu. *How was the Law giuen?*

An. In thunder and lightning, cha 19. 16.

Qu. *Why was it giuen with such terror?*

An. That the people might the more reuerence him that gaue it.

Qu. *What is required of the people before*

before they come to receiue the Law?

An. Two things, chap.19.10.11.

Qu. *Which be they?*

An. To sanctifie themselues for foure dayes space, and not to touch the skirt of the mountaine.

Qu. *What doe we learne by these two things?*

An. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets then we are limitted.

Qu. *What is generally commaunded by the Law?*

An. That wee should loue God with all our soules, and our neighbour as our selues.

Qu. *What is particularly forbidden in the Law?*

An. Murder, cursing, especially our parents, chap.21.17. Crueltie towards seruants, ch.21.17. Not to do hurt but to make satisfaction, cha.22.16. Fornication, chap.22.16. Witchcraft, buggary, or carnall copulation with beasts, chap.22.19. Idolatry, chap.22.20. Oppression against widdow or stranger, ver.21.22. All kind of vsury, ch.22.25. All railing and euill speaking, especially against Magistrates, because they speake

against

againſt them, is to ſpeake againſt God. chapt. 22. 28. All falſehood, chap 23. 2. All vnlawfull detayning of our neighbours goods, chap. 23. 3. All taking of bribes, cha 23. 8. All periury, and whatſoeuer elſe may infect the ſoule or offend God.

Queſt. *What is the reward of theſe ſinnes?*

An. Death.

Qu. *Such as were pardonable, how were they plagued?*

An. By offering ſacrifice.

Qu. *What doctrine doe we learne by the ſacrifices of the Iewes?*

An. Foure points of doctrine.

Qu. *Which be they?*

An. Firſt, their thankefulneſſe, to ſhew all they had came from God. ſecondly, their obedience, to ſhew they were willing to obey God. thirdly, their humilitie, to ſignifie that what was done to the thing offered, the offerer had deſerued. fourthly, their hope to ſhew the ſacrifices did ſure the death of Chriſt, whereby their paſſage into Paradiſe, from whence they were expulſt, might be opened to them againe.

Qu. *Are such sacrifices to be vsed of Christians?*

An. No.

Qu. *Why?*

An. Because they are abolished by death of Christ, an all-sufficient sacrifice.

Qu. *What else doe we learne in this Booke of Exodus?*

An. Two things.

Qu. *Which be they?*

An. The election of Magistrates, and the order God set in his Church.

Qu. *What kinde of men ought Magistrates to be?*

An. They ought to be adorned with foure speciall graces.

Qu. *Which be they?*

An. Courage, feare of God, Iustice, and a minde free from couetousnesse, chap. 18. 21.

Qu. *How must they administer Iustice?*

An. To all persons, and at all times.

Qu. *Whom did God choose for his seruice in the Temple?*

An. The Leuites.

Qu. *What kinde of men must those be?*

An. Such as haue imprinted vpon their breasts knowledge and holinesse,

chap.

chap. 28. verse 30.

Qu. *Whose gift is the knowledge of handicrafts?*

An. The gift of God.

Qu. *Why?*

An. Because he first taught them.

Qu. *To whom?*

An. To *Bezaleel* and *Aholiab.*

Qu. *To what end did he teach them?*

A. For the furnishing of the temple.

Qu. *Who prouided them stuffe for to worke vpon?*

An. The people.

Qu. *In what manner?*

An. In such abundance as *Moses* commanded them to leaue off.

Qu. *What doe we learne by that?*

An. A willingnes to serue God with our temporall goods, chap. 36. 6.

Qu. *With whom did Israell fight their first battell after they came into the wildernesse?*

An. With the Amalekites.

Qu. *How long did they preuaile?*

An. So long as *Moses* held vp his hands and prayed, but when hee let them fall, the Amalekites preuailed, chap. 17. 11.

Qu. *What doth that teach vs?*

An. Two things.

Qu. *Which be they?*

An. The effect of prayer, and that wee ought not to faint in prayer, leaſt with the falling of our hands, we faile in our requeſt.

The end of Exodus.

LEVITICVS.

Chapter 1. to the laſt.

Queſtion.

WHat is ſet downe in this Booke?

An. The duty of the Leuites: and therefore is called *Leuiticus.*

Qu. *What was their chiefeſt dutie?*

An. To ſacrifice.

Qu. *How many circumſtances were they to obſerue?*

An Foure.

Qu. *Which be they?*

An. The manner how, the matter what, the perſon whom, and the place where.

Qu. *What did the Iſraelites ſacrifice?*

An. Eyther things hauing life as Bullockes, Lambes, Sheepe, &c. or things

with

without life, as oyle, fine flower, wafers, &c.

Qu. *For whom did they sacrifice?*

An. For themselues and others.

Qu. *Where?*

An. In the Temple.

Qu. *In what manner?*

An. As God hath set downe from the 1. of Leuiticus to the 19.

Qu. *What is the Christians Sacrifice?*

An. Prayer and Thankesgiuing.

Qu. *In how many points doth the Israelites and the Christians sacrifice agree?*

An. In sixe.

Qu. *What is the first?*

An. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Qu. *What is the second?*

An. As theirs was brought to the Priest, so ours must be presented to God.

Qu. *What is the third?*

An. As theirs was slaine, so when we sacrifice we must kill our lewd affections.

Qu. *What is the fourth?*

An. As theirs was washt with water, so ours must be washt with the teares of repentance.

Qu. *What is the fift?*

An. As theirs was without blemish, so ours must be without hypocrisie.

Qu. *What is the sixt?*

An. As theirs was inkindled with fire, so ours must be with zeale.

Qu. *Whence had they all these instructions?*

An. From the mouth of God.

Qu. *What was Gods meaning therein?*

An. To shew that he would be serued as he himselfe appointed, and not after the inuention of men.

Qu. *Did none breake that ordinance?*

An. Yes.

Qu. *Who were they?*

An. *Nadab* and *Abihu*, chap. 10.

Qu. *How did they breake it?*

An. By offering with strange fire.

Qu. *How were they punished?*

A. Fire from heauen consumed them.

Qu. *Of how may sorts were the lawes which God prescribed the house of Israel?*

Ans. Of two sorts.

Qu. *Which be they?*

An. Ceremoniall and morall.

Qu. *Which call you the Ceremoniall lawes?*

An Such as were obserued in offering sacrifice, and discerning things cleane from

from vncleane, and the causes thereof set downe from chap. 2. to 19.

Qu. *Which call you morall?*

An. Such as concerne integritie of manners.

Qu. *How many are they as they are set downe in Chap. 19.*

Ans. Seauenteene.

Qu. *Which be they?*

An. To honour our Parents, ver. 3. To serue God freely, and not by compulsion, ver. 5. In time of plenty to remember the poore, as in harueſt not to reape euery corne of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leaue some for the poore, verſ 9. 13. Not to detaine the workmans hire till morning, v. 13. To eschew al theft, falshood & lying, v. 11. All swearing and blaſpeming, verſ. 12. All miſchieuous practiſes, which wee preſume we may do vndiſcouered, as to curſe the deafe, lay a ſtumbling blocke before the blinde, v. 14. Not to fauour the poore, nor honour the perſon of the mightie, ver. 15. All iniuſtice, verſe 15. All carrying of tales and conſpiracie againſt our neighbours, ver. 16. All hypocriſie, as wee muſt not hate our brother in heart, and ſooth him to his

face, ver. 17. All reuenge, ver. 18. All seeking after Witches and Coniurers. All obseruation of daies and times, ver. 26. All false weights and measures, ver. 35. All incest, ver 6. Not to offer our children to *Moloch*.

Qu. *What is that* Moloch?

An. An Idoll of the Ammonites.

Qu. *Describe him?*

An. He was great of stature, & hollow within, hauing seauen places of receit. the first was for meale that was offered: the second for doues: the third for a sheepe: the fourth for a Ramme: the fift for a Calfe: the sixt for an Oxe: the seauenth for a childe.

Qu. *What may be vnderstood by those seauen bellies of the Idoll?*

An. The seauen deadly sinnes; and as the Israelites were forbidden to suffer their children to be deuoured of this Monster; so all Parents must beware least through their negligence, their children be made a sacrifice for the seauen deadly sinnes.

Qu. *How is that?*

An. They must not winke at their follies, but giue them correction for their faults.

Qu. *How did* Moses *conclude this*

Booke

Booke of Leuiticus.

An. With a blessing and a curse: with a blessing if they keepe these commandements, and with a curse if they doe breake them.

Qu. *What is the fruit of the blessing?*

An. Peace, plenty, victory, chap. 16.4.5.6.7.

Qu *What is the fruit of the curse?*

An. Scarcitie, famine, sickenesse, seruitude, war, cha. 26.16. to the 26. ver.

Qu *How many feasts did the Israelites obserue?*

An. Seauen.

Qu. *Which be they?*

An. First, the Sabaoth: secondly, the Passeouer: thirdly, the feast of vnleuened bread: fourthly, of the first fruits: fiftly, of Whitsontide: sixtly, of trumpets: seauenthly, of Tabernacles.

Qu. *Why were these feasts ordained?*

An. Not to gluttony, to cherish sloth, or immodest mirth, but to glorifie God for his seuerall blessings.

The end of Leuiticus.

NVMERI.

Question.

WHat is done in this Booke?

An. The children of Israel are numbred.

Qu. *To what end?*

An. For three causes.

Qu. *Which be they?*

An. First, for a collection toward the building of the Temple. Secondly, for appointing Captaines and leaders ouer euery family, chap. 2. Thirdly, for a diuision of the Land of Canaan amongst the Tribes.

Qu. *Is there any thing to be learned hereby.*

An. Order & gouernment that ought to be in euery Common-wealth.

Qu. *Whom did they appoint their chiefe guide?*

An. God.

Qu. *Where doth that appeare?*

An. In the Chapter.

Qu. *How?*

An. In that they neuer iourneyed but when they saw the cloud rise from the

the Tabernacle, nor neuer pitcht their tents but where it ſtayed; chap. 9. 17. 19.

Qu. *And wherefore was this?*

An. For two cauſes.

Qu. *Which be they?*

An. Firſt, that they might (as all Gods people ought to do) continually waite vpon the Lord, and haue their eyes lifted vp toward heauen: ſecondly, to be alwayes in readines, becauſe they knew not at what houre the Lord would riſe.

Qu. *What doth that teach vs to doe?*

An. At euery minute to be in a readineſſe for death, becauſe the houre thereof is vncertaine.

Qu. *Alwayes when they did ſet forward in their iourney, what was Moſes cuſtome?*

An. To pray, chap. 35.

Qu. *How?*

An. Lord riſe vp, and let thine enemies be ſcattered.

Qu. *And when they reſted, what did he?*

An. Prayed likewiſe.

Qu. *In what manner?*

An. O Lord returne to the many thouſands of Iſrael, chap. 10. 36.

Qu. *What doctrine haue we by that?*

An. Euer when we ſet forward vpon any iourney, or begin any worke, to

pray;

pray; and when we reſt or make an end to doe the like, that our ſpeed may be the better.

Qu. *How many wayes did God ſhew himſelfe gracious to the Iſraelites in this Booke?*

An Foure manner of wayes.

Qu. *Which be they?*

An. Firſt, in being ſtill their guide: ſecondly, in feeding them with Manna, as he had begun: thirdly, in being mercifull toward them when they repented: fourthly, in giuing them victory ouer nine ſeuerall Princes.

Qu. *Which be they?*

An. Aaron, King of the South Canaanites: *Og*, king of Baſhan: *Sehon*, king of Amorites *Balac*, king of Moab, *Eui*, *Rekem*, *Zur*, *Hur*, and *Keba* king of Midian.

Qu. *What was their ſpoile they tooke in the ouerthrow of the king of Midian?*

An. Sixe hundred ſeauenty and fiue thouſand ſheepe, ſeauenty two thouſand beeues, ſixtie one thouſand Aſſes, thirty two thouſand virgins priſoners, beſides, gold, ſiluer, tinne, braſſe and lead, chap. 31.

Qu *What was the ſlaughter they made?*

An. They put both man, woman, and

and childe to the ſword, except thoſe virgins aboue named.

Qu. *What was the cauſe they did ſo?*

An. The commandement of God.

Qu. *Why was God ſo ſeuere againſt them?*

An. By reaſon King *Balac* when he ſaw his owne force too weake, to diſgorge his malice vpon the Iſraelites, and that the Prophet *Balaam* (contrary to his expectation) in ſtead of curſing did bleſſe them, he fell to another practiſe.

Qu. *What was that?*

An. By the counſell of *Balaam*, he ſought to bring them into diſpleaſure with their God, and ſo to haue them cut off.

Qu. *How did he compaſſe that?*

An. By flattery.

Qu. *In what manner?*

An. He ſent Midianitiſh women vnto them, who by their allurements enticed them to fornication and Idolatrie.

Qu. *What doe we learne by this?*

An. That the wicked will leaue no meanes vnpractiſed for the deſtruction of the godly.

Qu. *Was God wroth with the Iſraelites then for theſe ſinnes?*

An.

An. So grieuously, that God commanded the offenders to be hanged, and smote with the plague twenty foure thousand, chap. 25. 9. 5.

Qu. *Who redeemed this plague?*

An. The zeale of *Phinehas*, that slew *Zimri* and *Cozbi* in the act of Fornication, chap. 25. 8.

Qu. *What doe wee learne by the whole circumstance?*

An. That God, though he plague his people when they sinne, yet he will ten times more plague them that were the cause of their sinne, as may appeare by his wrath extended vpon the Midianites.

Qu. *Were the Israelites thankefull for the gracious care which God had ouer them?*

An. No, they were rebellious and vnthankefull.

Qu. *How many sins (by their example) doe wee learne to beware of in this Booke, beside those two sinnes afore spoken of, Fornication and Idolatry?*

An. Foure other.

Qu. *Which be they?*

An. Murmuring against God, distrust in his promises, breach of his Sabaoth, and rebellion against his Magistrates.

Qu.

Qu. *How many times did they murmure?*

An. Foure times.

Qu. *When first?*

Ans. Three dayes after they departed from Sinai.

Qu. *How were they punished?*

An. The Lord consumed with fire the vtmost part of the hoſt, chap. 11. 1.

Qu. *How the second time?*

An. They were weary of Manna, and lusted after fleſh.

Qu. *How were they punished?*

An. They had fleſh while they surfetted, and their surfet brought a grieuous plague vpon them, insomuch as they dyed with the meate in their mouthes, chap 11. 20. 33.

Qu. *How the third time?*

An. For water.

Qu. *Where?*

An. At Kadeſh, in the desert of Zin, chap. 20.

Qu. *How the fourth time?*

An. For bread and water.

Qu. *How were they punished?*

An. God sent fiery Serpents that stung them to death, chap 21. 6.

Qu. *What caused the mercy of God at all times to put an end to their punishments?*

An.

An. Two things.

Qu. *Which be they?*

An. Their owne repentance first, and then the prayer of *Moses.*

Qu. *How was this plague of fiery Serpents remedied?*

An. God commanded *Moses* to make a brasen Serpent, and hang it vpon a crosse, and whosoeuer (being stung) looked vp to it, was cured.

Qu. *What was this a figure of?*

An. The vertue of Christ, who hanging vpon the Crosse, is a soueraigne medicine for the sickenes of our soules if wee looke vp to him with the eye of faith.

Qu. *How did they distrust Gods promise?*

An. In being come to the Land of Canaan, and desiring to goe backe to Ægypt, or to be buried in the wildernesse

Qu. *What was the ground of that desire?*

An. Their faintnesse of heart.

Qu. *Wherein?*

An. In that though God had diuers times before sworne to giue them the Land of Canaan for an euerlasting inheritance, yet they feared to goe forward

orward when they heard the land was nhabited with giants.

Qu. *Of whom did they heare that ewes?*

An. Of the ſpies that were ſent to earch the Land, and bring of the fruit, hap. 13. 34.

Qu. *Who encouraged the people againſt his feare?*

An. Caleb and *Ioſhua.*

Qu. *What would the people haue done o them for croſſing their humour?*

An. Haue ſtoned them to death.

Queſt. *How did God puniſh this diſtruſt?*

An. Hee would haue quite deſtroyed them, but for the prayer of *Moſes.*

Queſt. *How did hee then pacifie his wrath?*

An. Euen with the iudgement of their owne mouthes.

Qu. *How was that?*

An. As they deſired rather to be buried in the wilderneſſe then to enter into the Land of Promiſe, euen ſo it came to paſſe, for all that then liued from twenty yeeres olde and vpward dyed, and were buryed in the wilderneſſe, excepting *Caleb* and *Ioſhua.*

Qu.

Qu. *What was the reason that the like punishment fell vpon* Moses?

An. For his distrust too, as appeares, chap. 11.13. and chap 20.10.

Qu. *What doe we learne by that?*

An. That no man is so righteous but he may fall.

Qu. *By whom was the Sabaoth broke?*

An. By an olde man.

Qu. *Wherein?*

An. In gathering sticks to make him a fire, chap. 15.32.36.

Qu. *How was he punished?*

An. Hee was stoned to death.

Qu. *What may wee learne by this?*

An. If God were so seuere for gathering a few stickes on the Sabaoth, he will be farre more seuere to such as prophane his Sabaoth, by swearing, drinking, gaming, whooring, and other lewd exercises.

Qu. *How many times did Israel murmure and rebell onely against Gods Magistrates?*

An. Twice.

Qu. *Who were the first that rebelled?*

An. Miriam and *Aaron.*

Qu. *Against whom?*

An. Against *Moses.*

Qu. *What was the punishment?*

An.

An. *Miriam* was ſtrucken with a leproſie.

Queſt. *How was ſhe cured?*

An. By the prayer of *Moſes?*

Qu. *What learne we by that?*

An. The vertue of meekeneſſe, to pray for our enemies, as *Moſes* did, cha. 12.13.

Qu. *Who rebelled the ſecond time?*

An *Korah, Dathan, Abiram,* and their accomplices.

Qu. *What was their rebellion?*

An. They vſurped vpon the Prieſts office, and compared for worthineſſe with *Moſes* and *Aaron.*

Qu. *What became of them?*

An. The earth opened and ſwallowed them vp alive, chap. 16.31.32.

Qu. *How did God puniſh the people that tooke their parts after their death?*

An. Fourteene thouſand and ſeauen hundred died of the peſtilence.

Qu. *How did hee yet further convict their rebellion?*

An. By prouing the houſe of *Leui* onely choſen for the Prieſt-hood.

Qu. *How?*

An. By a miracle.

Qu. *In what manner?*

An. *Aarons* rod amongſt the twelue that

that were put into the Tabernacle for the twelue tribes of Israel, did blossom and beare ripe Almonds.

Qu. *What is the inference of this example?*

An How odious a thing it is in the sight of God to grudge against Magistrates and Rulers.

Qu. *How many wayes is a man subiect to sinne?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Of ignorance or presumption.

Qu *What deserueth the first?*

An. Fauour.

Qu. *What the second?*

An Death, chap. 15.27.30.

Qu. *By how many witnesses ought a man (by the Law of God) to be conuicted in a case touching mans life?*

An By two, and not vnder, chap. 35.30.

Qu. *How long did God lead the Israelites to and fro in the wildernesse?*

An. Forty yeeres

Qu. *Why did he detaine them so long from their promised happinesse?*

An. To trye their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings,

to

to make them learne onely to truſt in him, and ſo in the end to appeare worthy heires of ſo bleſſed an inheritance.

The end of Numeri.

DEVTERONOMIE.

Queſtion.

VVHat is contayned in this Booke of Deuteronomie?

An. Another repetition of the Law.

Qu. *Why?*

An. Becauſe they were dead to whom the Law was firſt giuen.

Qu. *How many things were they to obſerue in reading the Law?*

An. Two things.

Qu. *Which be they?*

An. Firſt, neither to adde to it, nor take from it, chap. 4. 2. Secondly, not onely to learne it themſelues but to teach it alſo to their poſteritie, cha. 4. 9.

Qu. *In what manner did God admoniſh this new generation to be carefull of his Law?*

Anſ.

An. By the remembrance of two things.

Qu. *Which be they?*

An. The ingratitude of their Fathers, who had prouoked his wrath, and were dead, and the wonderfull miracles and victories which hee had brought to passe amongst them, to assure them of his loue and protection.

Qu. *Amongst the rest, which is one of the speciall fauours God bestowed vpon them, mentioned in this Booke?*

An. That in forty yeeres space, the garments of their fore-Fathers neuer waxed olde, chap 8 4.

Qu. *How doth hee encourage them not to be afraid to enter into the Land of Canaan?*

An. Three manner of wayes.

Qu. *Which be they?*

An. First, in that hee was GOD, and would be true of his promise: for he had sworne they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull countrey, cha. 8. 7. 8. 9. Thirdly, by assuring them of all assistance; yea, the very Hornets and Flyes of the ayre should fight for them, chap. 7. 20.

Qu. *Of how many things doth God counsaile*

unfaile them to beware, when they are ce ſetled in Canaan?

An. Of three things.

Qu. *Which be they?*

An. Vnthankefulneſſe, preſumption, and lacke of charitie.

Qu. *How did he ſhew they might be nthankefull?*

An. By enioying the fruits of the and, and not praiſing his name for hem, chap. 8.10.

Qu. *How preſumptious?*

An. By attributing the glory thereof o their owne ſtrength, and not to the ree mercy of God, chap. 8.17.

Qu *How vncharitable?*

An. In hauing abundance, & ſhuting vp their hands againſt the pouerty f their brother, chap. 15.7.8. A ſinne oo common in theſe dayes.

Qu. *What other vices doth he forbid?*

An. Forſaking of Gods ſeruice for he loue of any friend be hee neuer ſo eere, chap. 13.6. The impouerifhing f Gods Miniſters, cha. 12.19. Confuion of ſexe, as a man to weare womans apparell, or a woman mans, hapter 22.5. Detayning any thing of nothers which we finde, chapter 22. 2.13. All manner of crueltie, euen

toward

toward bruit beasts, chap. 22. verse
All doublenesse of heart, hanging be
tweene two Religions, figured vnto
by the garment of linsie-wolsie, chap
22. 10.25. All violating of virginit
chap 22 25. All bearing of false wi
nesse, chap. 19. 16. All imploying of
uill gotten goods in the seruice of Go
as such as thinke they may be charm
ble with money gotten by theft, vsur
or whoredome, chap. 23. 18. The t
king of any thing to gage, whereby o
neighbour gets his liuing, chapt. 24
All partialitie, as not to punish one
the sinne of another, chapter 24. 1
All securitie and flattering of a ma
selfe in his owne sinne, chap. 19. ve
20. 21.

Qu. *If they did, or if we doe offe
in any of these sinnes, how will God ex
cute his iudgement vpon vs?*

An Without respect of persons, ch
10. 17.

Qu. *What may we pretend for an e
cuse if we be found guiltie in any of th
sinnes?*

An. Nothing.

Qu. *Not ignorance?*

An. No.

Qu. *Why?*

A

An. Because we are (as the Israelites were) daily admonished of them by the Ministers of Gods word, chapter 30.11.

Qu. *Did* Moses *neuer enter into the Land of Canaan?*

An. No, onely hee had a sight of it, and then dyed.

Qu. *What was the reason?*

An. His sinne of distrust in Gods power, committed at the waters of Meribah.

Quest. *What may we learne generally by his whole life?*

An. Sixe vertues, for that one vice before remembred.

Qu. *Which be they?*

An. First, boldnesse in his calling, that feared not to speake to *Pharaoh*: secondly, meekenesse against wrong, that was not mooued at any despightfull words giuen by the Israelites: thirdly, patience against trauaile, that did not onely guide the Israelites in their iourneyes, but at all times decided their causes: fourthly, zeale in Gods glory, for the aduancement of vertue and repressing of vice: fiftly, loue to his brethren, to spend his life for them, rather then they should miscarry: sixtly, faith

in his end, not enuying that hee might not enter into the Land of promise; considering by death he was inuested with a greater inheritance, the kingdome of Heauen.

The end of Deuteronomie.

IOSHVA.

Question.

WHo succeeded Moses?

An. Ioshua.

Qu. *By whose appointment?*

An. By Gods.

Qu. *What was his charge?*

An. Two-fold, to keepe the Law of God, and to bring Israel out of the wildernesse into Canaan.

Qu. *What especiall vertues had he?*

An. Three.

Qu. *Which be they?*

An. Faith, wisdome, courage, such as all good Gouernours ought to haue.

Qu. *How did he shew his faith?*

An. By beleeuing Gods promises.

Qu. *How his wisedome?*

An. In gouerning discreetly.

Qu. *How his courage?*

An.

An. In leading on the people without dread of their enemies.

Qu. *How doth God here encourage the people?*

An. Three manner of wayes.

Qu. *Which be they?*

An. First, in renuing his former promise, and telling them they should diuide the Land for an inheritance, ch. 1. 6. Secondly, in giuing them a captaine endued with the spirit of *Moses*, and able to be their conductor, cha. 1. 5. and thirdly, by assuring them he would cast a faintnesse of heart vpon their enemies, chap. 2. 11.

Qu. *How were the people confirmed that* Iosh̃ua *had the spirit of* Moses?

Qu. By two miracles that he did.

Qu. *Which is t' e first?*

An. His diuiding the waters of Iordan, and the whole hoasts passing ouer dry-shod, chap. 3. 19. 17.

Qu. *Which is the second?*

An. Hee caused the Sunne and Moone to stand still in the firmament, chap. 10. 13.

Qu. *How?*

An. By prayer.

Qu. *What learne you by that?*

An. Two things.

Qu. *Which be they?*

An. The effect of prayer, and the obedience of all creatures for the glorifying of God.

Qu. *How was God glorified by that miracle?*

An. Ioshua by that meanes had a longer time of day-light, for the vanquishing of Gods enemies.

Qu. *Were none of the Tribes placed on this side Iordan?*

An. Yes.

Qu. *How many?*

An. Two and halfe.

Qu. *Which be they?*

An. Reuben, Gad, and halfe the tribe of *Manasseh.*

Qu. *Did they sit downe in peace, and suffer their brethren to goe to warre?*

An. No, they shewed more brotherly loue.

Qu. *How was that?*

An. They left their wiues, children, and cattell in the possessions which were allotted them, and themselues armed went formost, and would take no rest, till their brethren, the other tribes were likewise planted as well as they, chap. 1. 16.

Qu. *When they had passed Iordan, how*

did

did Ioshua *shew himselfe thankefull to God for so great a miracle?*

An. By setting vp a memoriall of his power.

Qu. *What was that?*

An. Twelue stones, for the twelue Tribes of Israel.

Qu. *For what purpose did he so?*

An. For two causes.

Qu. *Which be they?*

An. First, that such a remembrance of Gods mighty power might serue for a further condemnation to his enemies: and secondly, that his seruants might the more reuerence him, chapter 43.10.

Qu. *Which was the first Citie they meant to conquer?*

An. Iericho.

Qu. *Did they rashly goe and besiege it, as proudly presuming that howsoeuer or whatsoeuer they did, God would be with them?*

An. No, like discreet Souldiers, they vsed three things.

Qu. *Which were they?*

An. Deliberation, consultation, and sanctification.

Qu. *How deliberation?*

An. They tooke time

Qu. *How consultation?*

An. Two manner of wayes, they sate in counsel amongst themselues, and submitted their counsell to the direction of God.

Qu. *How sanctification?*

An. Two manner of wayes, by prayer and fasting.

Qu. *When they had taken counsel what did they?*

An. Sent spies to know the state of their enemies.

Qu. *What danger were they in?*

An. Of death.

Qu. *By whom?*

An. By the King.

Qu. *Who saued their liues?*

An. A woman Harlot.

Qu. *How?*

An. By hiding them in the toppe of her house, when the King made search for them.

Qu. *What moued her to doe so?*

An. The fame which shee heard of the workes of God.

Qu. *How did the Israelites requite this kindnesse?*

An. They saued her, her father, mother, children, and all they had.

Qu. *Did they shew this mercy of their*

owne

owne accord?

An. No: but by the instinct of Gods spirit.

Qu. *What doe we learne thereby?*

An. That God will not the death of sinners if they repent.

Qu *How was the Citie wonne?*

An. The walles fell downe by the power of God, and then *Ioshua* entred, chap. 6. 20.

Qu. *How were the Israelites commanded to esteeme of the Citie and all that was in it?*

An. As a thing execrable and accursed, chap. 6. 17.

Qu. *Was nothing reserued?*

An. Yes: siluer, gold, vessels of brasse, and yron.

Qu. *What was to be done with them?*

An They were to be consecrated to the Lords vse, chap. 6. 19.

Quest. *How were they to be consecrated?*

An By being molten, and the propertie of them altered.

Qu. *What sinne was here committed?*

An. Theft.

Qu. *Who committed it?*

An. Achan.

Qu. *How?*

Ans. He kept a Babiloniſh garment, two hundred ſhekels of ſiluer, and a wedge of gold of fifty ſhekels weight, which hee had in his Tent, to ſerue for his owne priuate vſe, chap. 7. 11.

Qu. *What was their fortune after the committing of this ſinne?*

An. Their good ſucceſſe was turned into bad, ſuch is alwayes the fruit of wickedneſſe.

Qu. *How did that appeare?*

An. When three thouſand Iſraelites were ſent againſt Ay, the inhabitants thereof put them to flight, & ſlew ſixe and thirtie of them, chap 7. 5.

Qu. *How were they cleared of this ſinne?*

An. By deſtroying *Achan*, his family, and all he had, chap. 7. 24.

Qu. *How did the Gibeonites purchaſe a league of friendſhip with* Ioshua?

An. By diſſimulation.

Qu. *In what manner?*

An Comming vnto him in ragged clothes, and old ſhoes, as though they had worne out their apparell by iourneying from ſome farre countrey.

Qu *How did* Ioshua *reward their diſſimulation?*

An. He ſuffered them to liue becauſe of

of his promise, but hee condemned them for euer to be drudges to the congregation, to hew wood and draw water, chap 9.11.

Qu *How many Kingdomes did* Iosua *subdue?*

An. Thirtie and one.

Qu. *What mercies did hee shew in all victories.*

An. None at all, he destroyed euery soule, chap. 10.40.

Qu, *What moued him thereunto?*

An. The commandement of God.

Qu. *What is signified by that?*

An. That wickednesse must be quite rooted out where God meanes to be serued.

Qu. *Were the Israelites now in quiet possession of Canaan?*

An. They were, chap. 21.14.

Qu. *What doth that shew?*

An. The full performance of Gods promise.

Qu *What vertue doe we learne from the Israelites after their victories?*

An. Two.

Qu. *Which be they?*

An. Thankesgiuing and brotherly vnitie.

Qu. *How were they thankefull?*

An. In protesting to serue and obey God for his benefits bestowed vpon them, chap. 24. 24.

Qu. *How did they shew brotherly vnitie?*

An. In equall diuision of their portions, without strife or contention.

Qu. *How did* Ioshua *die?*

An. Like a vertuous man.

Qu. *How was that?*

An Rehearsing the mercies of God, and exhorting the people to feare him, chap. 24.

The end of Ioshua.

IVDGES.

Question.

VVHat *Gouernours had the people after* Ioshua?

An. Iudges.

Qu. *Why were they called Iudges?*

An. Because they did execute Gods iudgements vpon their enemies.

Qu. *Had they many enemies after the death of* Ioshua?

An. Yes.

Qu. *What was the cause?*

An.

An. Their sinnes.

Qu. *What was their generall sinne?*

An. Disobedience.

Qu. *How did that spread?*

An. Into three branches.

Qu. *Which be they?*

An. Vaine-pitty, Idolatry, and ingratitude.

Qu. *How were they vainely pittifull?*

An. In making league with the Canaanites whom they ought to haue cast out, chap. 1.

Qu. *How were they Idolaters?*

An In worshipping Idols, ch. 2. 12.

Qu *How vngratefull?*

An. In being made owners of Cities which they built not, and Vineyards that they planted not, they forgot to glorifie their giuer.

Qu. *What were their generall punishments for their sinnes?*

An. As the Lord had said before, those people whom they saued became goades to their sides and thornes in their eyes.

Qu. *What is the meaning of that?*

An. They continually vexed them with warre.

Qu. *Wherefore did the Lord suffer that?*

An. To sift and proue them as hee alwayes will doe such as he loueth.

Qu. *Did the Lord then still loue them, considering how they had prouoked him by their former wickednesse?*

An. He did.

Qu. *What doth that shew?*

An. The vnspeakeable mercy of God toward his Church.

Qu. *What was the generall vertue that purchased his mercy toward them?*

An. Repentance, they cryed, and he heard their gronings, chap 2.28.

Qu. *Wherein was his mercy expresst?*

An. In sending them deliuerers.

Qu *How many were they?*

An Sixteene.

Qu. *Rehearse their names.*

An. Othniel, Ehud, Shamgar, Deborah, Barak, Gedeon, Abimelech, Tola, Iaer, Iphtaph, Ibsan, Eron, Abdon, Sampson, Eli, and Samuel.

Qu. *What were the particular sinnes of the Israelites?*

An. In *Abimelech* three.

Qu. *Which be they?*

An. Ambition, tyranny, & despaire.

Qu. *How was he ambitious?*

An. He vsurped the Kingdome after his Father *Gideons* death, chap. 9. 1.

Qu.

Qu. *How did* Iotham *his yongeſt brother reproue him for his ambition?*

An. By the example of trees, wherein he ſhewes that thoſe of leaſt deſert are alwayes moſt aſpiring, chapter 9. verſe 8.

Qu. *How was* Abimelech *tyrannous?*

An. In murdering ſeauenty of his owne brothers for the ſecuring of his owne eſtate, chap 9.5.

Qu. *Wherein was he deſperate?*

An. In cauſing his Page to kill him in his extreamitie, chap 9.15.

An. What was the puniſhment of God firſt laid vpon him before this happened?

An. That as hee had liued a ſtrange life, ſo GOD gaue him his deaths wound as ſtrangely.

Qu. *How was that?*

An. A woman with a piece of a milſtone almoſt knockt out his braine.

Qu. *Where?*

An. At the tower in Tebez, ch. 9.53.

Qu. *What ſinne elſe raigned particularly in the people?*

An. In Sampſon, luſt: in *Iphtaph*, temeritie or raſhneſſe: in a *Leuite*, loue of vanitie: in the men of *Beniamin*, the rape of a woman: in the *Ephramites*, enuie.

Qu.

Qu. *Toward whom was* Sampſon *luſtfull?*

An. Toward *Dalilah*, a wicked woman, chap. 16.4.

Qu. *How was he puniſhed?*

An. Hee loſt Gods excellent gifts and became ſlaue to his enemies, chap. 16.19.21.

Qu. *How was* Iphtaph *guilty?*

An. In making a raſh vow and performing it.

Qu. *How was he puniſhed?*

An. Through his owne folly hee became childleſſe.

Qu *How was the Leuite guiltie?*

An. In forſaking the ſeruice of God to ſupply the wants of his body.

Qu. *How was that?*

An. He was content to ſerue in the Temple of Idols for meate, drinke, and apparell, chap. 17.10 11.

Qu. *What was his puniſhment?*

An. Hee was taken priſoner by the men of Dan, chap. 18.17.

Anſ. How was the Tribe of Beniamin *guiltie?*

An. For the rauiſhing of a Leuites wife.

Qu. *What was their puniſhment?*

An. All the other Tribes roſe vp againſt

against them, raced their Citie, and slew all their men but six hundred that fled into the wildernesse, chapter 20. 49.47.

Qu. *How were the Ephramites enuious?*

An. They repined at the great victorie which *Iphtaph* had obtained against the Ammonites.

Qu. *How were they punished?*

An. Iphtaph slew of them two and forty thousand, chap. 12. 6.

Qu. *What particular vices were there in the people of other nations?*

An. In *Adonibezek* a Cananite, inhumane cruelty, chap. 1. 7. In the men of Succoth and Penuel churlish behauiour towards souldiers, chap. 8. 6. 8. Derision in the Philistines against *Sampson?*

Qu. *How was* Adonibezek *cruell?*

An. Hee did cut off the thumbes of the hands and feet of seauenty Kings, and made them gather crums vnderneath his table.

Qu. *What was his punishment?*

An That measure which he had offered others, was layd vpon himselfe: the Israelites, when they tooke him vsed in the same manner, chap. 1. 7.

Qu.

Qu. *How were the men of Succoth, and* Penuel *churlish to Souldiers?*

An. In denying them victuall in their extremitie.

Qu *What Souldiers were they thus vnfriendly vnto?*

An. To *Gideon* and his Souldiers.

Qu. *How did* Gideon *reuenge himselfe vpon them?*

An. He tore their Elders in pieces with thornes, ouerthrew the Tower of Penuel, and slew the men of the Citie, chap 8. 16 17.

Qu. *How did the Philistines deride* Sampson?

An. They vsed him as a foole at their feast to make them laugh.

Qu *What did this their derision moreouer include?*

An Blasphemy against God.

Qu. *How was* Sampson *reuenged vpon them?*

An. He puld the banquetting house vpon their heads, chap 16. 13.

Qu. *What doe wee learne in this Booke as touching the person of God?*

An. Two things.

Qu. *Which be they?*

An. Mercy and omnipotencie.

Qu. *Wherein shewed he his mercy?*

An.

An. In pardoning their offences, though they did daily offend him.

Qu *Wherein his omnipotency?*

An. In bringing great matters to passe by weake meanes.

Qu. *What were they?*

An. Ehud being lame of his right hand, slew king *Eglon* with a dagger of a cubite long: *Shamgar* slew sixe hundred Philistines with an oxe goade: *Iael* a woman, killed *Sisera*, the chiefe Captaine of King *Iabins* hoast, with a hammer and a naile. *Gideon* a poore thresher ouercame an hoast of men with broken potsheards and rammes hornes: *Sampson* slew foure thousand men with the iaw-bone of an Asse.

Quest. *What were the acts of* Eli *and* Samuel.

An. They are set downe in the bookes of *Samuel*.

The end of the Iudges.

RVTH.

Question.

OF *whence was* Ruth?

An. Of the Land of *Moab*?

Qu.

Qu. *Of what birth was shee?*

An. She was but basely borne.

An. What vertues doe wee learne by her example?

An. Constant loue of a daughter in law to her husbands mother.

Qu. *Who was her husband?*

An Chilion, the sonne of *Elimelech*, a man of Iuda.

Qu. *Wherein consisted the loue of* Ruth *to her mother in law?*

An. In two things.

Qu. *Which be they?*

An. In not forsaking her company, and in relieuing her with most painfull labour, chap. 2. 18. and chap. 1. 17.

Qu. *What was her Mother in Law called?*

An. Naomi the wife of *Elimelech.*

Quest. *How came it to passe that* Chilion *the Sonne of* Elimelech *being an Hebrew, married with* Ruth *a Moabite?*

An. Elimelech his Wife and Sonnes, by reason of a famine that was in Iuda, went to dwell among the Moabites, and so grew the acquaintance, chap. 1. 1.

Qu. *How many husbands had* Ruth?

An. Two.

Qu

Qu. *Which was the last?*

An. Boaz an Israelite.

Qu. *What doctrine learne wee by the mariage of these two, considering the one was an Israelite, and the other a stranger to the children of God.*

An. That by the comming of Christ who vouchsafed in the flesh to proceed from her line, the Gentiles should be likewise called to saluation aswell as the Iewes.

The end of Ruth.

1 SAMVEL.

Question.

How many of the Iudges remaine vnspoken of?

An. Two.

Qu. *Which be they?*

An. Eli and *Samuel.*

Qu. *How many sonnes had* Eli.

An. Two.

Qu. *Which be they?*

An. Hophni and *Phinehas.*

Qu. *What sinne doe we learne to beware of by the example of* Eli.

An

An. Too much lenitie toward our children.

Qu. *Wherein did Eli shew too much lenitie toward his Sonnes?*

An. In not giuing them correction for their faults.

Qu. *What were his sonnes faults?*

An. Prophanation, and adultery.

Qu. *How did they prophane?*

An. In serning their owne appetites of the sacrifices before God was serued, chap. 2. 15.

Qu. *How were they adulterous?*

An. In vsing the company of such women, as after their trauaile came to the Temple to be purified, chapter 2. 22.

Qu. *Did not their Father* Eli *rebuke them for these faults?*

An. Yes, as many negligent parents doe now a dayes, told them it was not well done, and bade them doe no more so, and so let them passe.

Qu. *How did God punish the Father?*

An. Two manner of wayes.

Qu. *Which be they?*

An. First, hee tooke his office of priest-hood from him.

Qu. *How?*

An. By suffering the Arke to be taken away

away by the Philistines, and then vpon the newes thereof *Eli* broke his necke, chap. 4. 18.

Qu. *How were his sonnes punished?*

An. With sodaine death, both in one day, chap. 4. 17.

Qu. *What did the Philistines with the Arke?*

An. They brought it to Ashdod, a chiefe Citie of theirs, and placed it in the Temple, close by the Idoll *Dagon.*

Qu. *What agreement was betweene the Idoll and it?*

An. As betweene God and the Diuell, light and darkenesse, so that in the end the Idoll fell downe, and was broken in pieces, chap. 5. 4.

Qu. *What doe we learne by that?*

An. That when true holines comes in place, superstition cannot stand.

Qu. *What sin was it in the Philistines to take away the Arke of God?*

An. Sacriledge.

Qu. *How were they plagued for it?*

An. With mortalitie and death of the people, & with a grieuous sickenes called the Emerods, chap. 5. 12.

Qu. *What did they with it then?*

An. They sent it backe to Israel, with

with gifts of gold and siluer.

Qu. *What were the gifts?*

An. Fiue golden Mise, and fiue golden Emerods.

Qu. *Who receiued it?*

An. The men of Bethshemish.

Qu. *What was their sinne in the receipt thereof?*

An. Curiositie.

Qu. *How?*

An. They would needes open and looke into the Arke, (which was lawfull for none to doe but *Aaron* and his Sonnes) to see if the Philistines had stolne away any of the reliques.

Qu. *How did God punish them for this presumption?*

An. Hee smote of those men fifty thousand, threescore and tenne, chap. 6.19.

Qu. *What doe we learne by this?*

Ans. Not to pric into the secrets of God further then wee haue commission.

Qu. *How did Israel recouer the fauour of God againe?*

An. By repentance.

Qu. *By whose counsell?*

An. By *Samuels.*

Qu. *Wherein did they shew repentance?*

An.

An. In acknowledging their sinne, in fasting, and lamenting, chap. 7. 6.

Qu. *What was their speed afterward?*

An. Prosperous.

Qu. *How?*

An. They slew the Philistines, recouered their lost Cities, and established peace, chap 7. 10. 14.

Qu. *What vertues doe we note in Samuel?*

An. A diligence in his calling toward men, and sinceritie of faith toward God.

Qu. *How did hee shew his diligence toward men?*

An. In gouerning iustly.

Qu. *How his sincerstie of Faith toward God?*

An. In truly performing the duty of a Priest and a Prophet.

Qu *What reason then had the people to mislike the gouernment of Iudges, and craue a King?*

An. First, because when *Samuel* waxed old, he resigned his authoritie to his sonnes, and they were extortioners, and tooke bribes: and secondly, by reason of the mutabilitie of mans nature, that for the most part affects alteration and change.

Qu.

Qu. *Was God pleased with their de*

An. No.

Qu. *Why?*

An. Because they thirsted for an ther kinde of gouernement then he h appointed them, and seemed to prefe their owne opinion before his wi dome.

Qu. *How did Samuel shew they h offended?*

An. By causing it to thunder a raine in wheat harueſt.

Qu. *How?*

An. By his prayer and inuocatio chap. 12. 18.

Queſt. *What did the people then?*

An. Repented.

Qu. *Was God mercifull?*

An. Yes: and promiſed to be a g cious God, both to them and th King, vpon condition they wo ſerue him: ſo ready is God alwaye pardon ſinners, if they will turne v him, chap. 12. 19. 22.

Qu. *What is to be noted in the lif Saul?*

An. Two things.

Qu. *Which be they?*

An. His vertues and his vices.

Qu. *What were his vertues?*

Qu. *How many be the degree by which prayer ascendeth vnto heauen?*

An. Sixe.

Qu. *Which be they?*

An. First, humilitie, in shewing reuerence with the members of the body, as kneeling, &c. Secondly deuotion, in hauing mind of nothing else when we pray. Thirdly, faith, in beleeuing to obtaine that wee pray for. Fourthly, integrity of hart, not to aske any thing but that is iust. Fiftly, conseruation of life, that our manners answere our deuotion. Sixtly, perseuerance, that is, neuer to be faint or weary of so good an exercise.

Qu. *What learne we else?*

A. Not to doubt of our resurrection.

Qu. *By the example of whom?*

An. Of *Elijah*, that was taken body and soule vp into heauen, 2 Kings chap. 2. 11.

Qu. *What else?*

An. To be faithfull.

Qu. *Why?*

An. Because where faith is, nothing seemes impossible.

Qu. *By the example of whom?*

An. Of *Elisha*, that raised the dead to life: cured *Naaman* the Leaper, and

made yron to swimme vpon the wate
2 Kings, ch. 4. 35. chap. 14. and ch. 6.

Qu. *What else?*

An Not to distrust the omnipote
cie of God.

Qu. *By the example of whom?*

An. Of the destruction that fell v
on the Aramites, that lay before Sam
ria, without any stroke of mans han
2 Kings, chap. 7. 17.

Qu. *What else?*

An. To assure our selues of God
helpe, howsoeuer we are forsaken o
men.

Qu. *Why?*

An. Because millions of Angels i
campe about the faithfull, 2 King
chap. 6. 17.

Qu. *What else?*

An. To aduance true religion.

Qu. *By the example of whom?*

An. Of *Iosiah* King of Iuda, that p
downe Idolatry, and commanded th
Law of God to be read in the Temple
2 King. chap. 23. 2.

Qu. *What else?*

An. Not to spare our owne parent
in case of religion.

Qu. *By the example of whom?*

An. Of *Asa* King of Iuda, tha
depose

deposed his owne mother for Idolatry, 2 Chron. 15 16.

Qu. *What else?*

An. To prouide liuing for the Ministers of God.

Qu. *By the example of whom?*

An. Of *Ezechiah* King of Iuda, that commanded the tithes of corne, wine, oyle and hony to bee brought to the Priests, 2 Chron. chap. 3. 1. 4. 5.

Qu. *What else?*

An. Not to doubt of forgiuenesse if we repent.

Qu. *By the example of whom?*

An. Of *Manasseh* King of Iuda, whom vpon his hearty repentance, God deliuered out of captiuitie, 2 Chr. chap. 33. 13.

Finis Kings and Chronicles.

EZRA.

Question.

WHo writ this Booke?

An. Ezra.

Qu. *Of what Nation was he?*

An. A Iew of the familie of *Aaron*.

Qu. *How many things doe we generally learne out of this Booke?*

Qu. Foure.

Qu. *Which is the first?*

An. The truth of Gods mercie.

Qu. *How?*

An. In that according to his promise, after seauenty yeres were expired, hee deliuered his people out of captiuitie.

Qu. *By the fauour of whom?*

An. Of *Cyrus* King of Persia, chapter 1.

Qu. *Who brought them home?*

An. *Zerubbabel* and *Ezra*, chapter 1. and chap. 7.

Qu. *Which is the second thing we doe learne out of this Booke?*

An. The thankefulnes which ought to be in vs for Gods benefits, as was in the Israelites after their returne, chap. 7. 27.

Qu. *What is the third?*

An. The care that we ought to haue to establish true religion, by the example of the Israelites, that neuer ceased till they had built the Temple of the Lord, and published his Lawes, chap. 6. 15.

Qu.

Qu. *What is the fourth?*

An. When we are once planted in peace, and haue the vse of true religion to labour as the Israelites did for the preseruation of humane societie, by seeing good lawes executed, chap. 10.

The end Ezra.

NEHEMIAH.

Question.

VVHat *was* Nehemiah?

An. A Iew, and in great fauour with *Darius*.

Qu. *What was his disposition?*

An. He feared God, and desired the good of his countrey.

Qu. *How did that appeare?*

An. First, by his daily prayer: next, by the lamentation hee made for the misery of his countrey-men, chap. 1. 4. and lastly, by obtayning meanes to helpe them.

Qu. *He did not then (as many will in these dayes) say God helpe onely, and so forget the misery of their brethren, but he*

laboured to giue them succour?

An. He did.

Qu. *In what manner?*

An. Hee procured a licenſe of the King, to get prouiſion for the repayring of Ieruſalem, chap. 2. 8.

Qu *Who hindered him in his worke?*

An. Sanballet, the Horonite, and *Tobith* the Ammonite.

Qu. *For what cauſe?*

An. Vpon malice.

Qu. *What doe we learne thereby?*

An. That the Diuell and his inſtruments ſtill lie in wait to hinder vertuous exerciſes.

Qu. *How did they hinder the Iewes?*

An. By raiſing warre vpon them.

Qu. *Did the Iewes then leaue off their enterpriſe?*

An. No: they laboured with one hand, and held the ſword in the other, chap. 4 17.

Qu. *What doth their diligence teach vs?*

An. In repairing the new Ieruſalem of our ſoules, as they did their olde Ieruſalem of their earthly habitation, to practiſe the deeds of charitie with one hand, & in the other to hold the ſhield of faith, to keepe off the aſſaults of the Diuell and his inſtruments.

Qu.

Qu. *What did* Nehemiah *repayre in Ierusalem?*

An. The walls of the broken buildings.

Qu. *What else?*

An. Decayed religion, and corruption of manners, chap. 13.

The end of Nehemiah.

ESTER.

Question.

VVHat was Ester?

An. A poore maide.

Qu. *How was she aduanced?*

An. To be the wife of a King.

Qu. *By what meanes?*

An. By the prouidence of God and her owne vertue.

Qu. *To what end?*

An. To protect the Iewes her countrey men.

Qu. *What vices doe we learne to shun by the contents of this Booke?*

An. Not to feast in ostentation of our riches.

Qu. *By the example of whom?*

An. Of *Ahaſhuerosh* King of Perſ and Media, that made a feaſt for a hundred and foureſcore dayes, chapte 1.4.

Qu. *What elſe?*

An. The diſobedience of wiues t their husbands.

Qu. *By the example of whom?*

An. Of *Vaſhti*, *Ahaſhueroſhe* Queene, that refuſed to come to hi when he ſent for her.

Qu. *What was her puniſhment?*

An. Shee was baniſhed the king company for euer.

Qu. *What elſe?*

An. Not to buy ſin with the price of money.

Qu. *By the example of whom?*

An. Of *Haman*, that would giue the King ten thouſand talents of ſilue to haue the Iewes deſtroyed, chapte 39.

Qu. *What elſe?*

An Not to harbour pride and contempt in our hearts.

Qu. *By the example of whom?*

An. Of proud *Haman*, that wiſhed the death of euery one that did not ſalute him.

Qu.

Qu. *What was his puniſhment?*

An. He was hanged himſelfe vpon the gallowes that he made for another man, chap. 7. 10.

Qu. *What vertues doe we learne out of this Booke?*

An. To obſerue temperance in our feaſting.

Qu. *By the example of whom?*

An. Of King *Ahaſhueroſh*, that commanded (during his feaſt) no man ſhould be compelled to drinke more then what he pleaſed, chap. 1. 8.

Qu. *May not Chriſtians be aſhamed of this?*

An. Yes.

Qu. *Shew me your reaſon.*

An. Becauſe he that was a Heathen thought it a ſinne to carowſe, but wee that know God make it no conſcience to be drunke.

Qu. *What vertues learne we elſe?*

An. The loue of a woman vnto her countrey men.

Qu. *By the example of whom?*

An. Of *Eſter*, that made void a decree purchaſed by *Haman*, for the deſtruction of all the Iewes in Perſia, ch. 8. 11.

The end of Eſter.

IOB.

Question.

WHat learne we in generall out of the Booke of Iob?

An. Fiue things.

Qu. *Which be they?*

An. First vprightnes of life, in these words: and *Iob* was an vpright and iust man, chap.1.1. Secondly, patience in affliction: shall we receiue good at the hand of the Lord and not euill? chap.2.10. Thirdly, mutabilitie of the world, in these words: such things as my soule abhorred to touch (as are sorrowes) are my meate, chap.6.7. Fourthly, the enuy of the diuell, in these words: touch that hee hath, and see if hee will not blaspheme thee to thy face, chap.1.11. Fiftly, the mercy of God in these words: he maketh the wound, and bindeth it vp, chap.5.18.

Qu. *Wherein consisted his vprightnesse?*

An. In three things.

Qu. *Which be they?*

An.

An. In holineſſe towards God: in vprightneſſe towards the world: and in ſobrietie towards himſelfe.

Qu. *In holineſſe how?*

An. He did offer burnt offerings for himſelfe and for his children, Chapter 1. 5.

Qu. *In righteouſneſſe, how?*

An. He was the eyes to the blind, chap. 29. 15. The feete to the lame, chap 29. 15. He fed the hungry, chap. 31. 19. He clothed the naked, ch. 31. 19. He ſtood with the widdow and fatherleſſe, chap. 31. 16. 21. He harboured the ſtranger, chap. 31. 32. He iudged iuſtly, chap. 29. 14.

Qu. *In ſobrietie, how?*

An. His heart was not infected with luſt, chapter 31. 7. Nor did his feete walke in deceit, chapter 31. 5. Nor made he gold his hope, chap. 31. 24. Nor did his mouth kiſſe his hand, (that is) he was not vaine-glorious, chap. 31. 27.

Qu. *Wherein conſiſted his patience?*

An. In bearing with the mutability and change of his eſtate.

Qu. *Wherein conſiſted the change of his eſtate?*

An. In fiue things.

Qu

Qu. *Which be they?*

An. First, hee loſt his children and his wealth, chap. 1. Secondly, his body became leprous, chap. 27. Thirdly, his friends vpbraided him, cha. 4. 5. Fourthly, his wife forſooke him, chap. 19. 17. Fiftly, his owne ſeruants deſpiſed him, chap. 19. 15.

Qu. *Wherein conſiſted the enuie of the Dinell?*

An. In tempting him many waies, before he would be ſatisfied of his conſtancy.

Qu. *Wherein the mercy of God?*

A. In this, as he did ſmite, ſo he did heale: as he did puniſh, ſo he did preſerue: as hee did take away, ſo hee did reſtore.

Qu. *How was* Iob *reſtored?*

An. Double the wealth he had before, chap. 42. 10.

Qu. *What doe we learne by that?*

An. That Gods mercy is greater then his iudgement.

Qu. *What haue we when we come into this world?*

An. Nothing.

Qu. *What ſhall we haue when we depart?*

An. As much, chap. 1. 11.

Qu.

Qu. *What shall hee reape that soweth iniquitie?*

An. The same, chap. 48.

Qu. *Can any man say to himselfe, I am righteous?*

An. No not the Angels in heauen, chap 4.18.

Qu. *What is man borne to by nature?*

An. To trauell, as naturally as it is for the sparke to flye vpward, cha. 5.7.

Qu. *To what may we compare fained friends?*

An. To a riuer that in Summer is dry, and in Winter is frozen, chap. 6.15.

Qu. *To how many things may we liken the vanishing frailtie of mans age?*

An. To sixe things.

Qu. *Which be they?*

An. First, to the vanishing of a cloud, chap 9.6. Secondly, to the swiftnesse of a Weauers shuttle, chap. 6.7. Thirdly, to a shadow, cha. 8.9. Fourthly, to the hasty speed of a Poast, chap 9.25. Fiftly, to the sailing of a ship, and the flight of an Eagle, cha. 9.26. Sixtly, to a flower that shooteth forth in the morning, and is withered by the night, chap. 14.2.

Qu. *What shall deuoure the house of bribes?*

An.

An. Fire.

Qu. *May a man boast of the greatnes of his birth?*

Ad. No.

Qu. *Why?*

An. Because corruption is our mother, and the wormes our sisters and brothers, chap. 17. 13.

Qu. *Though wee die, what hope doth* Iob *give vs?*

An. That we shall rise againe, and see God in our flesh, chap. 19. 16.

Qu. *Of what continuance is the ioy of the wicked?*

An. For a moment, chap. 10. 5.

Qu. *What may we thinke when we see the wicked flourish?*

An. That they are kept to the day of destruction, chap. 21. 30.

Qu. *How comes wisedome to men?*

An. Neyther by age nor authoritie chap. 32. 9.

Qu. *How then?*

An. By the gift of God.

Qu. *What is God?*

An. Incomprehensible for power, iustice and prouidence, chap. 38. 39.

The end of Iob.

PSALMES.

Question.

WHat is the generall doctrine of the Psalmes?

An. Prayer and thankesgiuing: prayer that God will continue his fauour towards vs: thankesgiuing for his benefits receiued.

Qu. *What man is blessed?*

An. Hee that contemneth not Gods Word, but meditateth vpon his Law.

Qu. *What is he like?*

An. A Tree planted by the waters side.

Qu. *What man is cursed?*

An. He that sitteth in the seat with the scorners of Gods word.

Qu. *What is he like?*

Answ. Chaffe scattered before the winde.

Qu. *Who conspires against God and his annointed?*

An. The Heathen, and wicked doers.

Qu.

Qu. *What is the end of their conspiracie?*

An. Derision before God, Psa. 2. 4.

Qu. *In time of trouble in whom must we trust?*

An. In the Lord.

Qu. *Why?*

An. Because he will deliuer vs, Psa. 3. 3.

An. What turnes the glory of God into shame?

An. Louers of vanitie and lyes, Psa. 4. 2.

Qu. *What is a persecuter of Gods people compared vnto?*

An. A Lyon.

Qu. *Why?*

An. Because like a Lyon hee will teare in pieces and deuoure, Psal. 7. 2.

Qu. *If the wicked seeke to obscure the glory of God, how will he reueale his praise?*

An. Euen by the mouthes of babes and sucklings, Ps. 8. 2.

Qu. *How will the Lord iudge the world?*

An. In righteousnesse, Psal. 9. 8.

Qu. *Are the poore despised in Gods sight?*

An. No: hee is their refuge, Psal. 9. 9.

Qu.

Qu. *What is the practiſe of the worldly man?*

An. Fraud, rapine & tyranny, Pſa. 10.

Qu. *What is his reward?*

An. Fire, brimſtone, and ſtormy tempeſts.

Qu. *How many are the righteous?*

An. In earth none: there is not one doth good, no not one, Pſal. 14.

Qu. *Who ſhall dwell vpon Gods holy hill?*

An. He that ſpeakes truth, ſlanders not his neighbour, and giues not his money to vſury, Pſal. 15. 3. 5.

Qu. *Of what did* Dauid *propheſie?*

An. Of Chriſt.

Qu. *Wherein?*

An. In theſe words: thou wilt not leaue my ſoule in the graue, nor ſuffer thy holy One to ſee corruption, Pſalm. 16. 10.

Qu. *What is true felicitie?*

An. The fruition of Chriſt Ieſus, face to face in righteouſneſſe, Pſal. 17. 10.

Q. *Who will the Lord teach in his way?*

An. The humble heart, Pſal. 25. 9.

Qu. *How doth the Lord loue vs?*

An. More then father or Mother: for when they forſake vs, hee will take vs vp, Pſal. 27. 10.

Qu.

Qu. *Hee will not then be angry for ever?*

An. No, his anger endureth but a while, and though sorrow be this night we shal haue ioy to morrow, Psal. 30.

Qu. *What must we doe when we haue sinned?*

An. Confesse our wickednesse though it be against our selues.

Qu. *What followes?*

An. Forgiuenesse, Psal. 32.4.

Qu. *Is it not enough for vs to eschew euill?*

An. No.

Qu. *What then?*

An. Wee must likewise doe good, Psal. 34.14.

Qu. *May the wicked prosper?*

An. Like a greene Bay-tree, but they shall quickly wither. Psal. 37. verse 35. 36.

Qu. *May the righteous be miserable?*

An. Yes, but their inheritance shall be perpetuall, Psal. 37.18.

Qu. *What is the vanity of rich men?*

An. They heape vp wealth, & know not who shall enioy it, Psal. 39.6.

Qu. *When the oppressed mourne, what doth God?*

An. Hee gathers their teares into a bottle,

bottle, and keepes a Regiſter of their wrongs, Pſal. 56.8.

Qu. *To what end?*

An. To poure ſo much vengeance vpon their oppreſſors head.

Qu. *To whom muſt all fleſh appeale?*

An. To God.

Qu. *Why?*

An. Becauſe though worldly Magiſtrates grow ſlacke and remiſſe, yet hee will heare their complaints, Pſalme 65.2.

Qu. *How doth God finde the true diſpoſition of his people?*

An. By triall.

Qu. *How doth he try them?*

An. As ſiluer is tryed in the fire of affliction, Pſal. 66.10.

Qu. *In the ſea of this life, what hope haue we to ſaue vs from drowning?*

An. A Rocke.

Qu. *What is that Rocke?*

An. Chriſt Ieſus, Pſal. 71.3.

Qu. *Why are Magiſtrates called Gods?*

An. Becauſe they ſupply the place of God for the adminiſtration of Iuſtice.

Qu. *How doe they proue to bee no Gods?*

An. In that they die like men, Pſal. 82.6.7.

Qu.

Qu. *Hath God made an election of thoſe that ſhall be ſaued?*

An. Yes.

Queſt. *When?*

An. Before the foundations of the earth were laid, Pſal. 90. 2.

Qu. *Why are the righteous compared to a Palme tree?*

An. Becauſe as the wood of that is ſweet, ſo ought they to be ſweet wood for the building of Gods Church: as the leaues of it are greene, ſo ought their words alwayes to be vertuous: as the fruit of it is laſting, ſo their good deeds ought to be without ceaſing.

Qu. *How is God made viſible to our mortall eyes?*

An. By his creatures, the light is his cloathing, hee moues vpon the wings of the wind, his meſſengers are flames of fire, his Throne is Heauen, and his foot-ſtoole is the Earth.

Qu. *Why doth not the Sea ouer-flow the earth?*

An. Becauſe God hath ſet it bounds, which it ſhal not ouerpaſſe, Pſa. 104. 9.

Qu. *What is the beſt ſeruice of flatterers?*

An. They reward euill for good and hatred

hatred for friendſhip, Pſal. 109. 5.

Qu. *What is the inconuenience of an euill tongue?*

An. It woundeth like the ſharpe arrowes of a mighty man, and burneth like coales of Iuniper, Pſal. 120. 4.

Qu. *How is God to be praiſed?*

An. With the whole heart, Pſa. 9. 1.

Qu. *How is he to be prayed vnto?*

An. Not with fained lips.

Qu. *Who is our beſt guide?*

An. The ſpirit of God.

Qu. *Whither doth it leade vs?*

An. To the Land of righteouſneſſe, Pſal. 143. 10.

Qu. *What is the Lord to them that truſt in him?*

An. A fortreſſe, a bulwarke, and a ſhield, Pſal 144. 2.

The end of the Pſalmes.

The Prouerbes of SALOMON.

Queſtion.

VVHat is a Prouerbe?

An. A ſhort ſaying, including much matter.

Qu.

Qu. *What doth it teach?*

An. Wisedome and Vnderstanding.

Qu. *What is the beginning of wisedome?*

An. The feare of the Lord, vers. 7.

Qu. *Who imbraceth instruction?*

An. The wise.

Qu. *Who refuseth it?*

An. The foole, verse 7.

Qu. *How doth wisedome adorne?*

An. Like a chaine of gold about the necke, verse 9.

Qu. *When sinners entice vs, what must we doe?*

An. Not giue consent, vers. 10.

Qu. *How are sinners disposed?*

An. Their feet are swift to euill, verse 16.

Qu. *If wee seeke after Wisdome, what will shee doe?*

An. Poure out her minde vnto vs, and giue vs vnderstanding, verse 23.

Qu. *If we despise Wisedome, what will shee doe?*

An. Laugh at our destruction, verse 26.

Qu. *How commeth destruction?*

An. Sodainely, like a whirlewinde, verse 27.

Qu.

Qu. *What is the hindrance to the bestayning of wisedome?*

An. Sloath.

Qu. *How doth sloath reward those that loue it?*

An. With death and confusion, chap. 1. 32.

The doctrine of the 2. Chapter.

Question.

IN *what sort must wee seeke after wisedome?*

An. As after gold and siluer.

Qu. *Whence commeth wisedome?*

An. From the mouth of God, ver. 6.

Qu *What is the effect of wisedome?*

An. It will preserue vs from all vices.

Qu. *What is the property of an harlot?*

An. To flatter with her lips, vers. 16.

Qu. *Whither leads her acquaintance?*

An. To hell, verse 18.

The

The doctrine of the 3. Chapter.

Question.

TO keepe the Commaundements of God what profit bringeth it?

An. Prosperitie and length of life, verse 3.

Qu. *What Iewels must we hang about our neckes?*

An. Mercy and Truth.

Qu. *Where must they be set?*

An. In the table of our heart, ver. 3.

Qu. *Why doth God giue riches vnto men?*

An. By them to honour him, ver. 6.

Qu. *What is the reward of that honour?*

An. Our barnes shall be filled with abundance, and our presses burst with new wine, verse 10.

Qu. *In what sort must men be wise?*

An Not in their owne conceit,

Qu. *Whom doth God correct?*

An. Such as he loueth, verse 12.

Quest. *At what rate is Wisedome valued?*

An.

An. Hee fought the battailes of the Lord, and ouerthrew his enemies.

Qu. *Why was his kingdome taken from him?*

An. Becauſe of his vices.

Qu *How many were his particular vices?*

An. Eleauen.

Qu. *What was the firſt?*

An. His vſurping vpon the Prieſts office, chap. 13. 6. 14.

Qu. *What was the ſecond?*

An. Hee ſlew not *Agag* the King of the Amalekites, as God had commanded him, chap. 15. 3.

Qu. *When* Samuel *reproued him for this fault, what was the third ſinne he ran into.*

An Obſtinacie.

Qu. *How?*

An. Hee ſtood to it to the Prophets face that he had not offended, chapter 15. 20.

Qu. *Which was the fourth offence?*

An. Enuie.

Qu *How?*

An. Hee grudged at the vertues and good ſucceſſe of *Dauid*, chap. 18. 9.

Qu. *Which was the fift offence?*

An. Ingratitude.

Qu. *How?*

An. He would haue slaine *Dauid* the very time that he deliuered him (by his Musicke) from the torment of the wicked spirit, chap. 11. 18.

Qu. *Which was his sixt offence?*

An. Inconstancie in his word.

Qu. *How?*

An. He promised *Dauid* his daughter *Merab* in marriage, and after gaue her away to another, chap. 18. 19.

Qu. *What was his seauenth offence?*

An. Treacherie of minde.

Qu *How?*

An. He would haue betrayed *Dauid* to the Philistines, chap. 18. 21.

Qu. *Which was his eight offence?*

An. Murther.

Qu. *How?*

An. He would haue killed *Dauid* in his bed, chap. 19. 12.

Q. *Who preserued him?*

An. Michol his wife, and the daughter of *Saul*, chap. 19. 12.

Qu. *After what manner did shee preserue him?*

An. In letting him downe through a window when the house was searched

Qu. *What doe we learne by that?*

An. The dutie of a faithfull Wife toward

ward a vertuous Husband, rather then to a wicked father.

Qu. *What was his ninth offence?*

An. He would haue killed his owne Sonne *Ionathan* for excusing *Dauid*, chap. 20. 23.

Qu. *What was his tenth offence?*

An. Hee slew the Lords Priests, chap 22. 18.

Qu. *What was his eleauenth offence?*

An. Hee consulted with witches, chap. 28. 8.

Qu. *How did God punish him for these offences?*

An. Fiue manner of wayes.

Qu. *Which be they?*

An. First, he tooke his Kingdome from him, and gaue it to *Dauid*, cha. 15. 28. Secondly, he depriued him of his holy spirit, and possessed him with a fiend, chap. 16. 14. Thirdly, hee gaue his enemies victory ouer him, chap. 30. Fourthly, his owne sonnes were slaine. Fiftly, he despaired and slew himselfe, chap. 31.

Qu. *What was the reason that he persecuted* Dauid *as he did?*

An. His iealousie ouer him, for that he knew hee should succeed him in his Kingdome.

Qu. *What did they shew in that?*

An. Contempt against the ordinance of God.

Qu. *Was* Dauid then *chosen before the death of* Saul?

An. Long before.

Qu. *In his election what do you obserue?*

An. That God in choosing his Ministers hath not respect to the outward gifts of the body, but to the inward graces of the minde.

Qu. *How did that appeare?*

An. In choosing *Dauid* the youngest and weakest of his brothers, and refusing the rest of more likely aspect and countenance, chap. 10.

Qu. *After* Dauid *was chosen King, what were his acts?*

An Hee slew a Lyon, a Beare, and vanquished great *Goliah.*

Qu. *What may wee vnderstand by his prospering in strength and power?*

An. That to a vertuous minde, God will also giue vigour of body.

Qu. *What did hee figure by his victorie ouer* Goliah?

An. The victory of Christ ouer the Diuell.

Qu. *What vertues doe wee learne from* Dauid *in the first Booke of* Samuel.

An.

An. Three.

Qu. *Which be they?*

An. Patience, clemencie and loyaltie.

Qu. *Wherein did he shew his patience?*

An. In quiet bearing of persecution.

Queſt. *How manifold was his persecution?*

An. Two-fold: firſt, by *Saul*, and then by the Amalekites.

Qu. *How many wayes did* Saul *persecute him?*

An. Three manner of wayes.

Qu. *What were they?*

An. Firſt, by bringing him in danger of death: ſecondly, of famine: thirdly, by driuing him into exile.

Qu. *How many times was he in danger of death?*

An. Sixe times.

Qu. *Which be they?*

An. Firſt in the preſence of *Saul*, when *Saul* threw his ſpeare at him: ſecondly, in being ſent by *Saul* to fetch a hundred fore-skins of the Philiſtines: thirdly, in his chamber, when his wife *Michol* deliuered him: fourthly, in Gath, when he eſcaped from King *Achiſh* by counterfaiting madneſſe: fiftly,

when hee was in the ſame caue with *Saul:* ſixtly, when the men of Ziglag would haue ſtoned him.

Qu. *How many times was he in danger of famine?*

An. Twiſe: firſt, when he did eate the Shew-bread, chap. 21.6. ſecondly, when hee ſent to *Nabal* for prouiſion, chap. 25.8.

Qu. *Wherein liued he an exile?*

An. Firſt, in the wilderneſſe; and then amongſt the Philiſtines.

Qu. *Wherein did hee ſhew his clemency?*

An. In pardoning *Nabals* churliſh anſwere, when hee had vowed his ruine, chap. 25.23.

Qu. *At whoſe entreatie did he pardon him?*

An. At *Abigails*, *Nabals* wife.

Qu *What doe we learne by that?*

An. That many times the follies of men are excuſed by the wiſedome of their wiues.

Qu. *How was hee perſecuted by the Amalekites?*

An They tooke his wiues, *Ahynoam* and *Abigail* priſoners.

Qu. *Who reſcued them?*

An. Dauid.

Qu.

Qu. *Wherein shewed he his loyalty?*

An. Not onely in refrayning to lay violent hands vpon *Saul* his annointed soueraigne, though twise hee were in his power, and might haue slaine him, but also in praying for his welfare.

Qu. *How oft was* Saul *in his power?*

An. Twise.

Qu. *Where?*

An. Once in the caue of the rockes of Engedy, and another time in the wilderneſſe of Ziph, neare the mountaine Hachilah, chap. 14.4. and chap. 16.7.

Qu. *What doe we learne by this?*

An. That no Subiect ought to lay violent hands vpon his Prince, be hee neuer so wicked.

The end of the 1. *Samuel.*

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2 SAMVEL.

Question.

WHo *was the first offender* Dauid *punished after he came to the crowne?*

An. A picke-thanke, and a counterfaite.

Qu. *What was he?*

An. An Amalekite.

Qu. *How did he counterfait?*

An. Hee told *Dauid* hee had slaine *Saul*, chap. 1. 10.

Qu. *How did hee insinuate and picke a thanke with* Dauid?

An. Hee brought him the Crowne that *Saul* wore vpon his head, and the bracelet that hee had vpon his arme, cha. 1. 10.

Quest. *How did the King accept his newes?*

An. Hee rent his clothes, wept, and fasted till night.

Qu. *What learne we by that?*

An. The tender compassion of *Dauid*, and so consequently that ought to be in all Christians for the hard misfortune euen of our enemies, chapter 1. 12.

Qu. *How did hee reward the counteraite?*

An. As I wish all counterfait pickthanks may be in stead of a rich reward which he hoped for, he frowned vpon him, askt him how hee durst shed the bloud of the Lords annointed, & commanded one of his followers to kill him, chap. 1 15.

Qu.

Qu. *How was the state of the Kingdome when* Dauid *entred vpon it?*

An. Like a tempestuous sea.

Qu. *What was the reason?*

An. Ciuill dissention.

Qu. *Who raised it?*

An Ishbosheth the Sonne of *Saul*, whom *Abner* made King of Israel.

Qu. *Did they make warre vpon* Dauid?

An. They did.

Qu. *How was that warre ended?*

An God gaue *Dauid* victorie.

Qu. *By what meanes?*

An. First, by force of armes chap. 2. 17. Secondly, by reason of a priuate quarell betweene *Ishbosheth* and *Abner* his chiefe Captaine, chap. 3. 8.

Qu. *Whither went* Abner?

An. He fled to *Dauid*.

Qu. *What was his welcome thither?*

An. Ioab, *Dauids* chiefe Captaine slew him treacherously, because *Abner* before had slaine *Asahel Ioabs* brother, chap. 3. 27.

Qu. *Was* Dauid *priuie to this act?*

An. No, but greatly lamented it, and prayed to God to reward *Ioab* according to his desert chap. 3. 39.

Qu. *What became of* Ishbosheth?

An. After *Abner* left him, two of his owne seruants (*Baanah* and *Rachab*) traiterously slew him, and brought his head to *Dauid*, chap. 4. 8.

Qu. *How did* Dauid *reward them?*

An. As villaines should be: caused them to be slaine, had their hands and feet cut off, and after hanged them vp for an example, ouer the poole in Hebron, chap. 4. 12.

Qu. *What doe wee learne by these circumstances?*

An. The good hope of *Dauids* vertuous gouernement.

Qu. *What was the next argument of his vertuous gouernment?*

An. Hee did that which euery good Prince ought to doe.

Qu. *What was that?*

An. Studied to aduance religion.

Qu. *How?*

An. In bringing the Arke of God into the Citie, dauncing before it, to shew his zeale and gladnesse, and purposing to build a Temple to the Lord, where his name might be called vpon, chap. 6. 16.

Qu. *How did God accept of his zeale and good intent?*

An. So well, as he gaue him dominion ouer

ouer many nations, and promiſed to eſtabliſh the kingdome to his poſteritie for euer, chap. 8. and chap. 7 12.

Qu. *What did* Michol *when ſhe ſaw* Dauid *her Husband daunce before the Arke?*

An. As the wicked of our time, laughed his godly zeale to ſcorne, chap. 6. 16.

Qu. *After this, how many times did* Dauid *fall from God?*

An Thrice.

Qu. *In what manner?*

An. Firſt through luſt: ſecondly, through murder: laſt of all, through preſumption.

Qu. *How did hee offend through luſt?*

An. Hee knew the wife of *Vriah*, chap 11. 4.

Qu. *How through murther?*

An Hee cauſed her husband to be ſlaine, chap 11 15.

Qu. *How through preſumption?*

An Hee numbred his people, as depending vpon victory by the multitude of men, and not by the power of God, chap. 24. 1.

Qu. *How did God plague him for his firſt two ſinnes?*

An.

An. Hee kindled diſſention againſt him both within his houſe and without.

Qu *How within his houſe?*

An Two manner of wayes.

Qu *Which be they?*

An Firſt, by the meanes of a deadly hate that ſprang vp betweene his ſonnes.

Qu. *Which ſonnes?*

An Abſolon and *Ammon.*

Qu. *How?*

An. Ammon deflowred *Thamar Abſolons* ſiſter, for which *Abſolon* ſlew *Ammon*, chap 13.29.

Qu. *What was the ſecond cauſe of diſtion?*

An. Abſolon conſpired againſt his Fathers crowne and dignity, chap. 15.1.

Qu *How did he practiſe to aſpire?*

An By ſtealing the hearts of the people from his Father by curteſie and flattering ſpeeches.

Qu *Who was his chiefe Counſellour?*

An. Achitophel.

Qu *What became of* Achitophel?

An. He hung himſelfe, chap. 17.23.

Qu. *What became of* Abſolon?

An Hee likewiſe had an vntimely death.

Qu.

Qu *In what manner?*

An. As he fled before his Fathers armie, riding vnder an Oake, hee was hanged by the haire of the head, and afterward thrust through the body with darts by *Ioab*, chap 18.9.14.

Qu *What may we learne by these mens ouerthrow?*

An. That treason will alwayes haue a shamefull end.

Qu. *How was dissention stirred vp against* Dauid *without his house?*

An Two manner of wayes.

Qu. *Which be they?*

An First, by the reproach of a base subiect of his, vomited out against him, and then by the forraine malice of the Philistines, chap.21.

Qu *What was the Subiect called that reuiled him?*

An. Shemei, of the house of *Saul.*

Qu. *How did he reuile him?*

An. Hee called him murtherer, and cast stones and dust in his face, chap.16. 7.13.

Qu. *Did* Dauid *endure it?*

An. Yes, (as hee did all his formes troubles) vvith patience, commanding his men of warre not to touch *Shemei*, for said hee, my Sonne which came

came out of mine owne bowels, ſought my life, then how much more may this ſonne of *Iemmini*? ſuffer him to curſe, for the Lord hath bidden him, chap. 16.11.

Qu. *What vertues ſhone in* Dauid *beſide his patience?*

An. Gratitude and continencie.

Qu *Wherein did he ſhew himſelf gratefull?*

An. In giuing all the Lands of *Saul* to *Mephibeſheth*, his friend *Ionathans* Sonne, chap 9 9.

Qu. *Wherein was he continent?*

An. In refuſing (being very faint through thirſt) to drinke of the water which men had hazarded their liues to fetch him, chap. 23.17.

Qu. *How was* Dauid *plagued for his preſumption?*

An God offered him the choyſe of three plagues.

Qu. *Which were they?*

An Either to haue ſeauen yeeres famine, or to flye three moneths before his enemies, or to haue three dayes peſtilence in the Land, chap 24.13.

Qu. *Which did* Dauid *chooſe?*

An. Three dayes peſtilence.

Qu *What was his reaſon?*

An.

An. Becauſe he had rather fall into the hands of God then man, for God will be mercifull when men are pitti-leſſe.

Qu. *How many of his people dyed of the peſtilence?*

An Threeſcore and ten thouſand, chap. 24. 15.

Qu. *In all the troubles of* Dauid *did God ſend no friends to comfort him?*

An. Yes: God is a God of mercy, and as hee doth promiſe, euen ſo hee will performe: at all times of his diſtreſſe hee raiſed him ſome friends or other.

Qu. *Which were they?*

An Before *Saul* dyed *Ionathan*, *Michol*, *Abimelech* the prieſt, foure hundred men that came to his aide in the Wilderneſſe, *Abigail* rich *Nabal's* wife, that brought him prouiſion, and *Achis* king of Gath, that gaue him a Citie called Ziglag to dwell in.

Qu. *After* Sauls *death in the time of his perſecution, who were his friends?*

An Beſide many other of his Subiects that ſtucke vnto him, *Huſhai* ſhewed himſelfe a ſpeciall friend, in ouerthrowing the counſaile of *Achitophel*, whereby the rebellion of his ſon

Abſolon

Absolon was cut off, chap. 16. and olde *Barzillai* that succoured him when hee fled from his Sonne, chap 19. 32.

Quest. *Notwithstanding the manifold troubles* Dauid *had, did hee at last finde rest.*

An. Yes, and dyed in peace.

Qu. *What doth his troublesome life and quiet end figure vnto vs?*

An. The race of the chiefe King of heauen and earth Christ Iesus, who according to the flesh, was persecuted on euery side (as *Dauid* was) with outward and inward enemies, as well in his owne person as in his members, but at last ouercame all, and gaue his Church perpetuall victory: his name be praised.

The end of Samuel.

KINGS and CHRONICLES.

Question.

WHo succeeded Dauid?

An. His Sonne *Salomon.*

Qu. *What was the first thing he asked of God?*

An. Wisedome, and God gaue it him, chap. 3 12.

Qu.

Qu. *What did he ſhew therein?*

An. That wiſedome beautifieth a prince or ruler more then either wealth or honour.

Qu. *What was the firſt ſinne hee puniſhed?*

An. Rebellion in *Adoniah*, Chapter 2.25.

Qu. *What was the ſecond?*

An. Murther.

Qu. *In whom?*

An In *Ioab*, for the death of *Abner* and *Amaſa*, although hee fled to the Altar for refuge.

Qu *What doth that ſignifie?*

An. That no place ought to ſhelter an homicide, chap.2.34.

Qu. *What was* Salomons *eſtate?*

An. Peacefull and full of pompe.

Qu. *How came that to paſſe?*

An. By the gifts of God.

Qu. *Wherefore?*

An. Becauſe he asked wiſedome firſt and aboue all things (when God put him to his choiſe) therefore he had not onely wiſedome giuen him but all things elſe.

Qu. *How did he ſhew himſelfe thankefull?*

An. In employing his wealth and wiſe-

Wisedome to the glory of God.

Qu. *How was that?*

An. He iudged iustly, and builded a most sumptuous Temple to the name of the Lord.

Qu. *Wherein consisted the magnificence of* Salomon.

An. In these things: he ruled all the kingdoms, from the riuer of Euphrates vnto the land of the Philistines, and the borders of Egypt, chap. 4 21. His victuals for one day were thirty measures of fine flower, and threescore measures of meale, ch. 4 22. Ten fat Oxen, & twentie Oxen of the pasture, an hundred Sheepe, beside Harts, Buckes, Bugles, and fat fowle, chap. 4. 23. He had fortie thousand stals of horses for his chariots, and twelue thousand horsmen, ch. 4 16. Gold and siluer was as plentifull as stones, chap. 10. 27. He had seauen hundred wiues, and three hundred Concubines, ch. 11. 3. Beside all this he had wisdome more then any creature liuing.

Qu. *Yet in the end, notwithstanding he had his hearts desire in these and all things else, what was his opinion of this worlds felicitie?*

An. That all was vanitie and vexation of spirit.

Qu.

Qu. *Did this Prince (thus blessed of God both outwardly and inwardly) fall afterward from God?*

An. He did.

Qu. *In what manner?*

An. By adultery, and Idolatry, cha. 11. 4.

Qu. *What doe we learne by that?*

An. That how absolute soeuer wee are for honour, wisedome or riches, yet we may fall as *Salomon* did.

Qu. *How was* Salomon *punished for his sinne?*

An. God raised vp enemies against him, and after his death diuided his kingdome, leauing the least part to his sonne.

Qu. *Why did not God quite extinguish it rate, considering his sinne?*

An. Because of the promise which he made to his seruant *Dauid*, chapter 11. 34.

Quest. *Who succeeded* Salomon?

An. His sonne *Rehoboam.*

Qu. *How many Tribes had hee vnder his dominion?*

An. Two, *Iuda* and *Beniamin.*

Qu. *Who ruled ouer Israel?*

An. Ieroboam, a seruant to King *Salomon.*

Qu.

Queſt. *How many Tribes were* [illegible] *him?*

An. Ten, chap. 11.31.

Qu. *What vices do we learne to ſhun by the lines of the Kings of Iſrael and Iuda?*

An. Not to corrupt religion to ſerue our owne turnes.

Qu. *By whoſe example?*

An. By the example of *Ieroboam* king of Iſrael, chap 12.28.

Qu. *What elſe?*

An. Not to lay violent hands vpon Gods Miniſters.

Qu. *By the example of whom?*

An Of *Ieroboam*, chap 13.4.

Qu. *How did God puniſh him?*

An. As hee thruſt out his hand to ſtrike the Prophet of the Lord, his hand withered, and he could not plucke it backe againe, chap. 13.4.

Qu. *What elſe?*

An. Not to conſpire againſt the king.

Qu. *By the example of whom?*

An. Of *Zimri* that ſlew *Elah* King of Iſrael being drunke in Tirzah, and afterward ſate vpon the throne, ch. 16. 9.10.

Qu *What was the end of* Zimri?

An. He raigned but ſeauen dayes, and being

being besieged in Tirzah, and finding no way to escape, burnt the Kings Palace, and himselfe in it, chap. 16. 18.

Qu. *What else?*

An. Not wrongfully to desire our neighbours goods.

Qu. *By the example of whom?*

An. Of *Ahab* King of Israel.

Qu. *What else?*

An. Not to shed his neighbours bloud to be made owner of his goods.

Qu. *By the example of whom?*

An. Of *Ahab* and *Iezabel*, who by the practise of false witnesse put *Naboth* to death, and tooke his vineyard, chap. 21. 13.

Qu. *How were they punished?*

An. *Ahab* was slaine at Ramoth Gilead, and *Iezabel* was throwne out at her chamber window and dashed in pieces, chap. 22. 34. and 2 Kings, chap. 9. 33.

Qu. *What else?*

An. Not to hate the Preachers of God, because they grate vpon our galled consciences.

Qu. *By the example of whom?*

An. Of *Ahab*, chap. 22. 8.

Qu *What else?*

An. Not to be couetous.

Qu.

Qu. *By the example of whom?*

An. Of *Gehezi* that tooke mon
garments, sheepe, oxen, & other thi
where he should not.

Qu. *What was his punishment?*

An. He was plagued with the lepr
sie, 2 Kings, chap. 5. 27.

Qu. *What else?*

An. Not to take counsaile of Sp
rits in time of sickenesse, or any oth
extremitie.

Qu. *By the example of whom?*

An. Of *Ahaziah*, who hauing t
ken a fall through the lattice of a wi
dow, sent his seruants to *Baalzebub*, t
know if hee should recouer or no
2 King. 1. 2.

Qu. *How did God punish him for the
sinne?*

An. Hee suffered him to pine vp
his bed for want of helpe, 2 Kin. ch. 1.

Qu. *What else?*

An. Not to blaspheme the name o
God.

Qu. *By the example of whom?*

An. Of *Senacherib* the Assyrian.

Qu. *How was he punished?*

A. God slew of his souldiers an hun
dred fourescore & fiue thousand men
and when he returned into his country
hi

his owne sonnes murdered him in the Temple of his Idoll Gods, 2 Kings 19.35.37.

Qu. *What else?*

An. Not to deride Gods Ministers.

Qu. *By the example of whom?*

An. Of the children of Bethel, that called *Elisha* bald-pate, 2 King chap. 2. 24.

Qu. *How were they punished?*

An. Two Beares came out of the Forrest, and tore them in pieces.

Qu. *What else?*

An. Not to be vaine-glorious.

Qu. *By the example of whom?*

An. Of *Hezekiah*, that in pride shewed all his wealth to the Embassadours of Babell.

Qu. *How was he punished?*

An. God gaue all that wealth afterward into the hands of the King of Babell for a pray, 2 Kings, chapt. 20. verse 17. 18.

Qu. *What else?*

An. Not to mocke or iest at the preaching of the word of God.

Qu. *By the example of whom?*

An. Of *Zedekiah* and his Subiects, that mocked and despised the Prophets that were sent to fore-warne them of

their

their destruction, 2 Chron. 36.19.

Qu. *What was their punishment?*

An. *Zedekiah* himselfe, for despis[ing] the light of the soule, lost the sight [of] his body, his eyes were pulled out; [his] sonnes were slaine before him; and [he] and the people carried into captiu[ity] to Babylon.

Qu. *What vertues doe we learne by t[he] liues of the Kings of Israel and Iuda?*

An. To haue a sure confidence in [the] prouidence of God.

Qu. *By the example of whom?*

An. By *Eliah* the Prophet, to who[m] in time of famine God sent meat [by] Rauens, 1 Kings, chap. 17.6.

Qu. *What else?*

An. To be charitable to the distress[ed].

Qu. *By the example of whom?*

An. Of the widow of Sarepta, who[se] oyle and meale, the more she spent [of] more she had, for her kindnesse shew[ed] to *Eliah*, 1 Kings, chap. 17. 16.

Qu. *What else?*

An. To be zealous in prayer.

Qu. *By the example of whom?*

An. Of *Eliah*, who in time of gre[at] drought called faithfully vpon th[e] Lord, and he poured downe raine vp[on] the earth, 1 Kings, chap. 18.4.5.

Q[u.]

An. To be more worth then gold or pearle, verse 15.

Qu. *What be the hand-maids of wisedome?*

An. Long life, vers. 16. pleasant daies, verse 17. securitie of soule and bodie, verse 23.24.25.

Qu. *What vices are else forbidden in this Chapter?*

An. All malice or desire to hurt, ver. 29. All causeless contention, verse 30. And all scorning and scoffing, verse 34.

Qu. *Why are these vices forbidden?*

An. Because they are abhomination before the Lord, verse 32.

The Doctrine of the 4. Chapter.

Question.

HOw are the wicked fed?

An. With the bread of extortion, and the wine of violence, verse 17.

Qu. *What infecteth the whole course of life?*

An. A corrupt heart, false lips, and wanton eyes.

Qu. *What purifieth the whole course of life?*

An. A cleane heart, a true tonge, and a chaſt eye, verſe 23.24.25.

The Doctrine of the 5. Chapter.

Queſtion.

HOw ſeemeth luſt at the firſt?

An. As ſweet as hony, verſe 3.

Qu. *How in the end?*

An. As bitter as wormewood. ver. 4

Qu. *What hurt bringeth it to the body?*

An. It conſumeth the fleſh, verſe 11.

Qu. *What to the purſe?*

An. It leaues our goods in the hands of ſtangers, verſe 10.

Qu. *Is there any thing elſe to be learned out of this Chapter?*

An. To liue vpon our owne labour, verſe 15. To be charitable to others, verſe 16. To keepe wedlocke vnviolated, verſe 18.19.

Qu. *Why ought we to be carefull of theſe things?*

An. Becauſe wee alwayes walke in the ſight of the Lord, verſe 12.

Queſtion.

IN what caſe is he that is ſurety for another man?

An. Snared with the words of his owne mouth.

Qu. *What learne we by the Piſmires?*

An. Diligence.

Qu. *How?*

An. To labour in Summer, to preuent the want of Winter.

Qu. *How commeth powertie vpon the ſlothfull?*

An. Like an armed man.

Qu. *Which be the ſixe things that God hateth?*

An. Firſt, haughty eyes: ſecondly, a lying tongue: thirdly, a hart imagining euill: fourthly, feet ſwift to ſhed bloud: fiftly, a falſe witneſſe: ſixtly, ſowers of contention, verſe 17. 18. 19.

Qu. *What is our ſpeciall dutie to our Parents?*

An. Obedience to follow their inſtruction.

Qu. *How many wayes doth a wicked woman tempt?*

An. With the beautie of her face, the flattery of her tongue, & the wantonneſſe of her lookes, verſe 24.25.

Qu. *Is adultery worſe then theft?*

An. Yes.

Qu. *Why?*

An. Becauſe theft may bee redeemed, but adultery deſtroyeth the ſoule, and the reproach thereof can neuer be put away, verſe 31.32.33.

The Doctrine of the 7. Chapter.

Queſtion.

WHy is luſt called a deed of darkeneſſe?

An. Becauſe commonly it practiſeth in the night, when the ayre is darke and blacke, verſe 9.

Qu. *The reaſon of that.*

An. Such is the guilt of Conſcience, as it couets darkeneſſe to ſhadow the filthineſſe thereof.

Qu. *What are the markes of an harlot?*

An. A wandring foot, verſe 13. An impudent face, verſe 14. And an inticing tongue, verſe 15.16.17.

Qu *What is he like that yeeldeth to the inticement of luſt?*

An.

An. An Oxe led to the slaughter, a foole that goeth to the stockes: or a bird that hasteth to the snare, verse 22.23.

The doctrine of the 8. Chapter.

Question.

IS *Wisedome any niggard of her good graces?*

An. No, she cryeth out vnto men in the gate, and in the entry of their houses, in the toppe of high places, and by the high-way side, verse 2.3.

Qu. *What doth she promise?*

An. The knowledge of excellent things, verse 6.

Qu. *How doth shee induce the mindes of men to follow her?*

An. By promising vnto them that her doctrine shall be easie and plaine, verse 9.

Qu. *What in this booke is vnderstood by the name of wisedome?*

An. The word of God and the doctrine of his Preachers, which is easie to all them that haue a desire to learne.

Qu. *Of what continuance is wisedome?*

An Euen from eternitie, before the earth was made, the depths begotten, or the mountaines setled, verse 23.24. 25.

The Doctrine of the 9. Chapter.

Question.

IN this Chapter how doth Wisedome allure her followers?

An. By calling them to a sumptuous banquet.

Qu. *What is meant by that banquet?*

An. The word of God, and the ministration of his Sacraments.

Qu. *In the 13. verse it is said, a foolish woman is troublesome, what vnderstand you by the foolish woman?*

An. Ignorant Preachers.

Qu. *What is their Doctrine?*

An. Like stolne waters, sweet to the flesh, but vnpleasant to the spirit, verse 17.18.

The Doctrine of the 10. Chapter.

Question.

VVHat are the vertues and vices deciphered in this Chapter of our instruction?

An. The first are, wisdome and folly.

Qu. *What is the good that commeth by wisdome?*

An. A wise Sonne maketh a glad Father.

Qu. *What is the hurt that commeth by folly?*

An. A foolish sonne is a heauinesse to his mother.

Qu. *What are the second?*

An. Sloth and diligence.

Qu. *What is the inconuenience of sloth?*

An. A slothfull hand makes poore, verse 4.

Qu. *What profit comes by diligence?*

An. The hand of the diligent maketh rich, verse 4.

Qu. *What are the third?*

An. Righteousnesse and impietie.

Qu. *What is the good that commeth by righteousnesse?*

An. The memoriall of the iust shall be blessed.

Qu. *What is the hurt that commeth by impietie?*

An. The name of the wicked shall rot, verse 7.

Qu *What are the fourth?*

An. Innocencie, and guilt of conscience.

Qu. *What is the good that commeth by innocencie?*

An. He that walketh vprightly, walketh boldly.

Qu. *What is the hurt that commeth by guilt of conscience?*

An. Feare and shame, for he peruerteth his wayes, and he shall bee made knowne, verse 9.

Qu. *What are the fift?*

An. Loue and hatred.

Qu. *What is the good that commeth by Loue?*

An. It couereth offences, verse 12.

Qu. *What is the hurt that commeth by hatred?*

An. It stirreth vp contentions.

Qu. *What are the sixt?*

An. Silence and much babling.

Qu.

Qu. *What is the hurt of much babbling?*

An. In many wordes there cannot want iniquitie.

Qu. *What is the good that commeth by silence?*

An. Hee that refraineth his lippes is wise, verse 16.

The Doctrine of the 11. Chapter.

Question.

WHat are false Ballances?

An. An abhomination before the Lord.

Qu. *What doth a true weight?*

An. Please him, verse 1.

Qu. *When Pride goes before, what followes?*

An. Shame, verse 2.

Qu. *How is lowlinesse rewarded?*

An. With wisedome and honour.

Qu. *Can riches deliuer in the day of wrath?*

An. No.

Qu. *What is our refuge then?*

An. True righteousnesse, verse 4.

Qu. *How is the way of the righteous?*

An. Direct and straight.

Qu. *How is the way of the wicked?*

An. Crooked and ſtumbling, ver. 5.

Qu. *Whither leads the path of the one?*

An. To life.

Qu. *Whither leads the path of the other?*

An. To death, verſe 19.

Qu. *Can friendſhip defend euill deeds?*

An. No: but in the end they ſhall be puniſhed, verſe 21.

Qu. *How ſhall hee be rewarded that is vertuouſly liberall?*

An. With increaſe.

Qu. *How he that ſpareth more then is conuenient?*

An. With pouertie and indignation, verſe 24.

Qu. *How ſeemes a woman without diſcretion?*

An. Like a iewel of gold in a ſwines ſnout, verſe 24.

Qu. *Whom doth the people curſe?*

An. Hoorders vp of Corne.

Qu. *And whom will they bleſſe?*

An. Such as brings it forth to ſell, verſe 26.

The Doctrine of the 12. Chapter.

Question.

WHat is a vertuous woman to her husband?

An. A crowne of gold vpon his head.

Qu. *And what is she that maketh her Husband ashamed?*

An. Corruption in his bones, verse 4.

Qu. *How doe the godly and wicked differ?*

An. First, in their thoughts: the thoughts of the iust are right; but the counsels of the wicked are deceitfull. Secondly, in their words: the talke of the wicked is to lie in wait for blood; but the mouth of the righteous will deliuer them, verse 6. Thirdly, in their works: the wicked worketh a deceitfull work; but he that soweth righteousnes shall receiue a sure reward, chap. 11. 18. Fourthly, in their end: the wicked perish; but the house of the righteous shall stand, verse 7.

Qu. *Are not many men despised for pouertie?*

An. Yes.

Qu. *But what is hee that is poore and liueth of his owne labour?*

An. Better then he that boasteth, and lacketh bread, verse 9.

Qu. *What are the words of a peruerse tongue?*

An. Like the prickings of a sword.

Qu. *Why?*

An. Because they prouoke others to anger, verse. 18.

The Doctrine of the 13. Chapter.

Question.

WHat is the chiefe vse of the tongue?

An. To glorifie God.

Qu. *Vsing it so, what followes?*

An. That a man shall receiue much good by the fruit thereof, verse 2.

Qu. *What is one propertie of a slaggard?*

An. To desire much, but to take paines for nothing.

Qu. *How is he rewarded?*

An. His soule is still emptie, and he findes no reliefe, verse 4.

Qu. *There are two sorts of men, which vnder-*

vnder the name of riches shew themselues both dissemblers, which be they?

An. Hee that maketh himselfe rich and hath nothing: and he that maketh himselfe poore hauing much wealth, verse 7.

Qu. *But these qualities being referred to the goods of the minde, what is the fault of the first?*

An. Vaine-glory, to bee proud of that he hath not.

Qu. *What is the fault of the second?*

An. Not any at all, but rather a commendable modestie, that although hee be vertuous, yet he had rather other men should speake of it then himselfe, verse 7.

Qu. *What shall become of euill gotten goods?*

An. They shall waste.

Qu. *What of those which are truly gotten?*

An. They shall increase, verse. 11.

Qu. *When hope is deferred what doth it bring?*

An. Faintnesse of heart.

Qu. *But once accomplished, what is it then?*

An. A tree of life, verse 12.

Qu. *What is it to be obedient?*

An.

An. It maketh a man gracious.

Qu. *What is it to be disobedient?*

An. It maketh a man hated, verse 15.

Qu. *When we send forth a messenger what must our care be?*

An. That he be vertuous and wise.

Qu. *Why?*

An. Because a wicked messenger procureth much hurt to himselfe & others, but a faithfull Embassadour is a preseruation to both, verse 17.

Qu. *How shall he be rewarded that refuseth instruction?*

An. With pouerty and shame.

Qu. *How he that imbraceth discipline?*

An. He shall be honoured, verse 18.

Qu *What company ought we to keepe?*

An. The wise, for so we shall be wise.

Qu. *What company ought we to shun?*

An. The company of fooles, because with them we shal be afflicted, ver. 20.

Qu. *To spare the rodde of correction toward our children when they offend, is it loue?*

An. No, but rather hate.

Qu. *Who loueth his children then?*

An. He that chastiseth them, ver. 24.

The Doctrine of the 14. Chapter.

Question.

What is a wise woman in a house?

An. A blessing to encrease.

Qu. *But what is a foolish?*

An. A curse to decay and ruine, verse 1.

Qu. *What is the way that seemeth right, but the issues thereof are death?*

An. The allurements to pleasure, verse 12, 13.

Qu. *How doe wee decline from God?*

An. In following the world.

Qu. *What shall our successe be in the end?*

An. Wee shall be made weary of our wayes, verse 14.

Qu. *When a tale is told, must we giue credit straight?*

An. No, but consider the circumstances, verse 15.

Qu. *Who runnes into sinne without care or consideration?*

An. A foole.

Qu. *Who feareth and departeth from sinne?*

An. The wise man, verse 16.

Qu.

Qu. *Wherein consisteth the honour of a King?*

An. In the multitude of good subiects, chap. 28.

Qu. *Who exalteth wisedome?*

An. He that is slow to wrath:

Qu. *Who exalteth folly?*

An. Hee that is of an hasty minde, verse 29.

Qu. *What doth hee that oppresseth the poore?*

An. Reproueth God that made him.

Qu. *What doth he that sheweth mercy on the poore?*

An. He honoureth him that made him, verse 31.

Qu. *Wherein hath a Master pleasure?*

An. In a vertuous and wise Seruant.

Qu. *Wherein is he displeased?*

An. Toward him that is vicious and lewd, verse, 35.

The doctrine of the 15. Chapter.

Question.

WHat pacifieth wrath?

An. A soft answere.

Qu. *What stirreth vp anger?*

An.

An. Froward words, verse 1.

Qu. *What speaketh right, and according to knowledge?*

An. To tongue of the wise.

Qu. *Who babbleth and vseth vaine words?*

An. The mouth of the foolish, ver. 2.

Qu. *From whom is nothing hid?*

An. From the eyes of the Lord, for he beholdeth both the euill and the good, verse 3.

Qu. *Doth his sight pierce into the depth of hell?*

An. Yes.

Qu. *What learne you by that?*

An. That he much more seeth into the hearts of men, verse 11.

Qu. *When the heart is ioyfull, what follows?*

An. A cheerefull countenance.

Qu *When the heart is sad, what ensues?*

An. Heauinesse of looke, verse 13.

Qu *How liue the wicked?*

An. In continuall horrour.

Qu *How the vpright in conscience?*

An. At a continuall feast, verse 15.

Qu. *Are the richest men most happy?*

An. No: better is a little with the feare of the Lord, then great treasure with trouble, verse 16.

Qu,

Qu. *How is homely fare made swee*
and delicate?

An. By loue, for better is a dinner of greene hearbs with loue, then a ſtalfed Oxe with hatred, verſe 17.

Qu. *What followes the angry man?*

An. Woe and ſtrife.

Qu. *What followes the gentle & meek?*

An. Peace and quietneſſe, verſe 18.

Qu. *How ſeemeth the way of the ſlothfull?*

An. As an hedge of thornes.

Qu. *Why?*

An. Becauſe he alwaies findeth ſome ſtay, and dare not goe forward.

Qu. *How ſeemeth the way of the diligent?*

An. Plaine and ſmooth, though never ſo rugged.

Qu. *And why?*

An. Becauſe he is diſmayed at nothing verſe 19.

Qu. *Where doe mens thoughts come to nought?*

An. Where counſell is wanting.

Qu. *Where doe they proſper?*

An. Where much counſell is vſed, verſe 22.

Qu. *If we will liue, what way muſt we read?*

An.

An. On high, that is, our conuersation must be in heauen.

Qu. *Where lyes the way to death?*

An. Below, that is, in liuing after the fashion of the world, verse 24.

Qu. *When are words most acceptable?*

An. When they are spoken in due season, verse 23.

Qu. *To whom is the Lord neere when they pray?*

An. To the godly.

Qu. *To whom is he farre off?*

An. To the wicked, verse 29.

The doctrine of the 16. Chapter.

Question.

Who is the guide of the tongue?

An. The Lord: for without him we are not able to speake a good word verse 1.

Qu. *What is the most abuse amongst men?*

An. Selfe conceit.

Qu. *How?*

An. In that euery mans wayes are cleane in his sight.

Qu. *But who disproueth them?*

An.

An. The wiſedome of the Lo[rd] that tryeth the ſpirit, verſe 2.

Qu. *Are all things created for the glory of God?*

An. All things.

Qu. *What, the wicked?*

An. Yea, the wicked, that in their deſtruction he may be glorified, verſ. 4.

Qu. *What is a ſigne our ſinnes are forgiuen?*

An. An vpright life after repentance, verſe. 6.

Qu. *How ought a King to ſpeake?*

An. With diuine lippes.

Queſt. *How is that?*

An. He muſt neither prophane, nor tranſgreſſe in iudgement, verſe 10.

Qu. *What followes of that?*

An. His throne ſhall be eſtabliſhed, verſe 12.

Qu. *What is the wrath of a King?*

An. The meſſenger of death.

Qu. *What is his fauour?*

An. Life, or elſe a cloud of the latter raine, verſe 14. 15.

Qu. *Who is the Gentleman Vſher to deſtruction?*

An. Pride, verſe 18.

Q *To what is vnderſtanding compared?*

An. To a Well of life.

Qu.

Qu. *Why?*

An. Because it ouerflowes with all sweetneſſe of diſcipline, verſe 22.

Qu. *To what are lips of an euill man compared?*

An. To conſuming fire.

Qu. *And why?*

An. Becauſe he deſtroyeth himſelfe and others, verſe 27.

Qu. *Who ſetteth diuiſion amongſt men?*

An. A Tale-teller, verſe 13.

Qu. *What is vertuous old age?*

An. A crowne of glory, verſe 31.

Qu. *Who is the moſt valiant?*

An. Not he that vanquiſheth a Citie, but hee that bridles his owne fury, verſe 32.

The doctrine of the 17. Chapter.

Queſtion.

Doth not high words beſeeme a foole?

An. No.

Qu. *What doth much leſſe beſeeme a Prince?*

An. A lying tongue.

Qu. *What is the vertue of bounty?*

An.

An. The wisedome of the Lo[rd] that tryeth the spirit, verse 2.

Qu. *Are all things created for the glory of God?*

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Qu. *What, the wicked?*

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An.

An. Like the vertue of a pre
ſtone.

Qu. *How is that?*

An. As the one draweth the e
of the beholder (which way ſoeue
is turned) ſo doth the other the hea
of people, verſe 8.

Qu *What is the nature of moſt Prin*

An. They will not be reproued.

Qu. *But what if they be?*

An. They will be offended with h
that doth it, verſe 9.

Qu. *What is a ſharpe word to a p
nature?*

An. More then an hundred ſtrip
to a peruerſe foole, verſe 10.

Qu. *Is a foole in his folly to be ſhunned?*

An. Yea, as much as a Beare robbe
her whelps, verſe 11.

Qu. *From whom ſhall euill neuer d
part?*

An. From him that reward deth euil
for good, verſe 13.

Qu. *May we iuſtifie the wicked?*

An. No.

Qu. *May we condemne the iuſt?*

An. Neither.

Qu. *And why ſo?*

An. Becauſe to doe eyther is abho
mination before the Lord, verſe 15.

Qu

Qu. *What good doth a foole get by his wealth?*

An. Nothing, if he seeke not wisedome, verse 16.

Qu. *How is a friend knowne?*

An. By his good will at all times, verse 17.

Qu. *When is a foole counted wise?*

An. When he holds his peace, verse 28.

The Doctrine of the 29. Chapter.

Question.

IS there any defect in wisedome?

An. No, it is like deepe waters, or the wel-spring of a flowing riuer, that is neuer emptie, verse 4.

Qu. *How is the foole insnared?*

An. By his owne lips, verse 7.

Qu. *Who is the loathfull kinne vnto?*

An. To him that is a great waster, verse 9.

Qu. *How?*

An. As the one gets nothing, so the other spends all, and both their lines end in pouertie.

Qu. *What is the meanes to rise to honour?*

An.

An. Humilitie, verſe 12.

Qu. *What procureth audience before high perſons?*

An. Gifts, verſe 16.

Qu. *How doe the words of the rich and poore differ?*

An. The one ſpeaketh roughly, according depending on the wealth: the other meekely, as fearing pouertie, verſe 1; and in chap. 10. 15.

The Doctrine of the 19. Chapter.

Queſtion.

WHo gathers many friends?

An. He that is rich.

Qu. *Who is deſtitute of comfort?*

An. He that is poore, verſe 4. 7.

Qu. *Who ſhall not eſcape vnpuniſhed?*

An. A falſe witneſſe.

Qu. *Who is he that ſhall periſh?*

An A teller of lyes, verſe 9.

Qu. *What is it to deferre anger, & paſſe ouer offences with a charitable minde?*

An. Diſcretion in the ſoule, and glory to God, verſe 11.

Qu. *What is the Kings wrath compared vnto?*

An.

An. To the roaring of a Lyon.

Qu. *To what his fauour?*

An. The morning dewe, verse 12.

Qu. *From whence haue we riches?*

An. By inheritance from the world.

Qu. *But from whence a vertuous wife?*

An. From the hands of the Lord, verse 14.

Qu. *Who lendeth to the Lord?*

An. He that hath mercy vpon the poore, and he will be his recompence, verse 17.

Qu. *Who is better then a rich lyer?*

An. A poore man that is true, verse 22.

Qu. *How are the simple and ignorant admonished?*

An. By the punishment of the scornfull, verse 25.

The doctrine of the 20. Chapter.

Question.

Why must we beware of much wine?

An. Because wine-bibbers are scoffers and apt to quarrell, verse 1.

Qu. *Is it disgrace to cease from strife?*

An. No: but an honour.

Qu. *How?*

An. Because euery foole will be meddling, verse 3.

Qu. *Why will not the slothfull plow?*

An. Because it is Winter.

Qu. *What shall he therefore doe in Summer?*

An. Begge, verse 4.

Qu. *What doth drowsinesse cause?*

An. Pouertie.

Qu. *What doth watchfulnesse bring?*

An. Plenty of bread, verse 13.

Qu. *How seemes the bread of deceit?*

An. Sweet at the first.

Qu. *How afterward?*

An. Like grauell in the mouth, ver. 7.

The Doctrine of the 21. Chapter.

Question.

WHo is highest in authority vnder God?

An. The King.

Qu. *Can he doe all things then as pleaseth him?*

An. No, no otherwise then God hath appointed.

Qu. *Why so?*

An. Because the hearts of Princes are in the hands of the Lord to dispose as hee seeth good.

Qu. *Is not the company of a contentious woman irkesome?*

An. Yes, and it is better to dwell in a corner of the house toppe, then with such a one in a wilde pallace, verse 9. and 19.

Qu. *Who shall cry and not be heard?*

An. Hee that stoppeth his eare at the crying of the poore, verse 13.

Qu. *What is it to wander out of the way of knowledge?*

An. All one as to remaine amongst the dead, verse 16.

Qu. *Which is the better, Wisedome or Strength?*

An. Wisedome.

Qu. *How proue you that?*

An. Because wisedome ouerthroweth the confidence of the mightie, ver. 22.

Qu. *May any thing preuaile against the decree of the Lord?*

An. No, neither wisedome, vnderstanding, nor counsell, verse 30.

The Doctrine of the 22. Chapter.

Question.

What is the estimation of a good name?

An. More worth then riches, ver. 1.

Qu. *Why must we flye the path of the froward?*

Answer. Because their way is full of thornes and snares, verse 5.

Qu. *When wee see a plague hang over us for our offences, what must we doe?*

An. Hide our selues vnder the shadow of Gods mercy, by calling vpon his name.

Qu *But what doe the foolish at such a time?*

An Goe on still without repentance and are punished, verse 3.

Qu. *To make children proue vertuous old men, what shall we doe?*

An. Instruct them therein in their youth, verse 6.

Qu. *Why is borrowing grieuous?*

An Because the borrower is seruant to the lender, verse 7.

Qu. *Who kindles strife?*

An. The scorner.

Qu. *How must we quench it?*

An.

An. By casting out the scorner, vers. 10.

Qu. *Whose familiaritie ought Princes to vse?*

An. Such as are pure of heart, ver. 11.

Qu. *What will the Lord doe to them that robbe the poore?*

An. Spoile the soules of them, as they spoile theirs, verse. 22. 23.

Qu. *With whom is it dangerous to conuerse?*

An. With the angry and furious man, verse 24.

The Doctrine of the 23. Chapter.

Question.

AT the table of a Ruler what must we remember?

An Sobrietie, ver. 1. 2. 3.

Qu. *What is correction to a childe?*

An. Deliuerance from destruction, verse 14.

Qu. *Is enuy forbidden?*

An. Yea, euen against sinners.

Qu. *How?*

An. Not to vexe our selues at their prosperitie, nor grieue in that wee are not like them, verse 17.

Queſt. *Why?*

An. Becauſe they ſhal be cut down like graſſe, and wither: but our hope ſhall continue, Pſal. 37 1.

Qu. *Why muſt we not keepe company with drunkards and gluttons?*

An. Becauſe their life is odious, and their end pouertie, verſe 21.

Qu *What part of our bodyes muſt we dedicate to wiſedome?*

An. Our heart, verſe 26.

Qu. *Why is a whore compared to a deepe ditch?*

An. Becauſe ſhe deuoureth the ſoules of many, verſe 27.

Qu. *To whom is woe, ſorrow, wounds, and redneſſe of eyes?*

An. To them that tarry long at the wine, verſe 30.

Qu. *What other inconueniences follow drunkenneſſe?*

An. Though it be pleaſant at the firſt, it biteth like a Serpent in the end, it inkindleth luſt, and makes a man ſenſeleſſe of wrong, verſe 22. 23 24.

The Doctrine of the 24. Chapter.

Question.

How is warre to be enterprised?

An. Aduisedly and with counsell, verse 6.

Qu. *When is a mans courage tried?*

An. In the day of aduersity, vers. 10.

Qu. *What must we doe when we see the innocent oppressed?*

An. Deliuer them.

Qu. *But if we doe not, are we excused to say we knew it not?*

An. No: for God which searcheth the heart, sees the contrary, vers. 11. 12.

Qu. *What danger is he in that reioyceth at another mans fall.*

An. To turne the wrath of God from the other vpon himselfe, verse 17. 18.

Qu. *Who is to be abhorred of the whole world?*

An. Hee that saith to the wicked, thou art righteous, verse, 24.

Qu. *Who is to be reuerenced of the whole world?*

An. He that boldly rebuketh the wicked, verse 25.

Qu. *In what state is the field of the slothfull?*

An. Ouergrowne with thornes and nettles, verſe 31.

Qu. *What inſtruction receiue we thereby?*

An. To beware of the like ſinne.

Qu. *What are the words of the ſloathfull?*

An. Yet a little ſleepe, a little folding of the armes: or, there is a Lion without, &c. that ſo he may ſtill cheriſh his lazie humour, verſe 33.

The Doctrine of the 25. Chapter.

Queſtion.

WHen is a Prince a meete veſſell for the Lords vſe?

An. When he is purged from vice, and the corruption of lewde Counſellours, verſe 5.

Qu. *What are words ſpoken in fit place compared vnto?*

An. Apples of gold ſet in pictures of ſiluer, verſe 11.

Qu. *What is a faithfull Meſſenger to him that ſends him?*

An. As cold in extremitie of heate, verſe 13.

Qu.

Qu. *To what may we liken him that boasteth of false liberalitie?*

An. To clouds, and winde without raine, making a great shew without any performance, verse 14.

Qu. *How must wee taste the pleasures of this world?*

An. As we would hony: moderately, lest we surfet, verse 19.

Qu. *What is hee like vnto that beareth false witnesse against his neighbour?*

An. A hammer, a sword, or the sharpe arrow.

Qu. *Why?*

An. Because his words bruise and wound, verse 18.

Qu. *What is the vnfaithfull like to in the time of trouble?*

An. A broken tooth, or a sliding foot, verse 19.

Qu. *To take a mans garment from him in Winter, what is it like?*

An Vineger poured vpon Allome, because as the Vineger dissolueth the Allome, so doth such crueltie vndoe the needy, verse 20.

Qu. *Must wee hate him that hateth vs?*

An No: but giue him bread if hee be hungry, and drinke if he be thirsty:

and so by noting our curtesie, his own conscience shall reclaime him, verse 21. 22.

Qu. *What is he like that cannot bridle his owne nature?*

An. A Citie without walles, subiect to any danger, verse 28.

The doctrine of the 18. Chapter.

Question.

IS *honour vnmeet for a foole?*

An. Yea, as inconuenient as snow in harueſt, verſe 1.

Qu. *Need we to feare a curſe that is cauſeleſſe?*

An. No more then the Sparrow doth the Fowler, when ſhee is in her flight, verſe 2.

Qu. *To whom belongs a ſpurre or a whippe?*

An. To the horſe.

Qu. *To whom the rod?*

An. To the foole, verſe 3.

Qu. *What is it to giue honour to a foole?*

Anſw. Euen the ſame, as to hide a pearle amongſt a heape of ſtones, ve. 2.

Qu.

Qu. *Of whom is there lesse hope then of a foole?*

An. Of him that is wise in his owne conceit, verse 12.

Qu. *What is it to meddle in a brawle?*

An. As much as to take a curst Dog by the eares, verse 17.

Qu. *What doth the deceitfull man in his rage?*

An. Mischiefe, and saith it is a iest; like him that is madde, throwing firebrands abroad, and must be borne withall because he is mad, verse 18.19.

The Doctrine of the 27. Chapter?

Question.

Of whom must we be praised?

An. Not of our selues, but of others, verse 2.

Qu. *What is anger?*

An. Cruell.

Qu. *What is enuy?*

An. Not to be stood against, verse 4.

Qu. *Why may we not boast of to morrow?*

An. Because we know not what the successe of the day will be, verse 1.

Qu. *What are the wounds of a louer?*

An.

An. Faithfull.

Qu. *What are the kisses of an enemy?*

An. Dangerous, verse 6.

Qu. *Who despiseth delicate meats?*

An. He that is full.

Qu. *Who thinketh bitter things sweet?*

An. The hungry soule, verie 7.

Qu. *Is the heartie counseli of a friend pleasant?*

An. Yes, as an oyntment of perfume, so doth it reioyce the heart, verse 9.

Qu. *In time of extremitie what must we cleaue to?*

An. Rather a neighbour neere hand, then a brother farre off, verse 10.

Qu. *Can a contentious woman bee concealed?*

An. No more then the winde, ver. 16.

Qu. *Ought not hee that attendeth to be recompenced?*

Answ. Yes, as hee that keepeth the Figge-tree shall eate the fruite thereof, verse 11.

Qu. *May the eyes of a man be satisfied?*

An. No more then the graue, which is neuer full, verse 20.

Qu. *May a foole be separated from his folly?*

An.

An. No, not if you bray him in a morter with a peſtell, verſe 22.

Qu. *What is the dutie of a Paſtor?*

An. To know the ſtate of his flocke, and to be watchfull ouer them, ver. 23.

The Doctrine of the 28. Chapter.

Queſtion.

WHat is the terrour of a guiltie conſcience?

An To flye though no man purſue.

Qu *What is the ſecurity of innocency?*

An. To be confident as a Lyon, verſe 1.

Qu. *What cauſeth the change of many Princes.*

An. The tranſgreſſion of the Land, verſe 2.

Qu. *For whom doth the Vſurer gather his wealth?*

An. Not for himſelfe, but for ſome other that will vſe it better.

Qu *Who ſhall obtaine mercy?*

An. He that confeſſeth his ſinnes.

Qu. *Who not?*

An. Hee that hideth his offences, verſe 13.

Qu.

Qu. *Is it good to set a wicked ruler ouer the people?*

An. No, for hee will behaue himselfe like a roaring Lyon, or hungry Beare, verse 15.

Qu. *Shall goods euill gotten prosper?*

An. No, they shall vanish, verse 20. and chap. 20. 21.

Qu. *Shall a man that rebuketh finde fauour with the rebuked?*

An. Yes in the end, more then he that flatters him verse 23.

Qu. *What is hee that robbeth Father or Mother?*

An. Beside a theefe, a destroyer, ver. 24.

The doctrine of the 29. Chapter.

Question.

WHat is it to stand against correction?

An. Obstinacy, a disease vncurable, verse 1.

Qu. *What comes by the authoritie of the righteous?*

An. Ioy and comfort.

Qu. *What when the wicked rule?*

An. Sorrow and sighing, verse 2.

Qu. *How is a kingdome preserued?*

An. When the Magistrates are iust.

Qu.

Qu. *How is it brought to ruine?*

An. When the Magistrates take bribes, verse 4.

Qu. *What is the end of flattery?*

An. Deceit, verse 5.

Qu. *How is the foole knowne?*

An. By his lauish speech, hee poureth forth his minde at once.

Qu. *How is a wise man knowne?*

An. By his taciturnitie: he will not speake but vpon occasion, vers. 16.

Qu. *How doth wickednesse encrease?*

An. With the number of them that commit wickednesse, verse 16.

Qu. *What doth too much lenitie?*

An. Make a seruant presume to be as a sonne, verse 21.

The Doctrine of the 30. Chapter.

Question.

What is the danger powerty may fall into?

An. Theft.

Qu. *What is the danger wealth may fall into?*

An. Forgetfulnesse of God.

Qu. *What kinde of life must we then pray for?*

An. A competent, neither too much nor too little, verſe 8.9.

Qu. *What kinde of people are thoſe whoſe teeth are as ſwords, and whoſe iawes are knines to eate vp the poore?*

An. Vſurers and extortioners, ver. 14.

Qu. *Which be the foure things that are neuer ſatisfied?*

An. The graue, the barren wombe, the earth for water, & the fire for fuell, verſe 19.

Qu. *What are the three things that are hid, and the fourth that cannot be knowne?*

An. The way of an Eagle in the aire, the path of a Serpent ouer a rocke, the courſe of a ſhip in the ſea, and the haunt of a man with a maide, verſe 19.

Qu. *Which are the foure things that commonly abuſe the ſtate whereunto they are called?*

An. A ſeruant put in authoritie, a foole at a banquet, a hatefull woman marryed, and a hand-maide the heyre to her Miſtreſſe, verſe 23.

Qu. *Which are the foure ſmall creatures that giue checke to men for wiſedome?*

An. The Piſmire that prepareth meat in Summer againſt Winter, the Cony that builds his houſe in the rock, the Graſhopper that obſerueth order

yet

yet hath no ruler, and the Spider that takes holde in Kings palaces, verse 25. 26.27.28.

The Doctrine of the 31. Chapter.

Question.

WHat learne you in this Chapter?

An. To be chaste and temperate, verse 3.

Qu. *Chaste as how?*

An. In these words: Giue not thy strength to women.

Qu. *Temperate as how?*

An. To refraine from drinking of wine, verse 4.

Qu. *What learne you else?*

An. How to know a vertuous woman.

Qu. *How is a vertuous woman known?*

An. By her painfulnesse: she seeketh woll and flaxe, and laboureth cheerefully, verse 13. By her watchfulnesse: she will rise while it is yet night, verse 15. By her prouidence: with the fruit of her hand she planteth a vineyard, verse 16. By her charitie: she stretcheth out her hand to the poore, verse 20. And by her

her faith: in the latter day she shall re-
ioyce, &c. verse 25.

Finis Proverbs.

ECCLESIASTES, or the PREACHER.

Question.

WHo writ this Booke?

An. Salomon.

Qu. *Why is it called by the name of the Preacher?*

An. Because *Salomon* by way of exhortation labours to instruct all men how to hate the vanities of the world, and to affect nothing but heauenly blessednes.

Chapter 1.

Question.

WHat are the pleasures of this life?

An. Vanitie of vanities, verse 1.

Qu. *Is there any thing vnder heauen a man may say that hath not beene before?*

An. Nothing, verse 10.

Qu. *Is wisedome likewise vaine?*

An. Yes, & vexation of spirit, vers. 17.

Chapter

Chapter 2.

Question.

WHerein then consisteth happinesse, in mirth and ioy?

An. No, verse 2.

Qu. *In banquetting?*

An. No, verse 3.

Qu. *In sumptuous building?*

An. No, verse 4.

Qu. *In gold and siluer?*

An. No, verse 6.

Qu. *In multitude of Seruants?*

An. No, verse 9.

Qu. *In authoritie?*

An. No, verse 8.

Qu. *What is the reason?*

An. Because they are all transitory, and leaue behinde them vexation of spirit, verse 11.

Qu. *Wherein is the foole and wise man alike?*

An. In death, verse 11.

Qu. *What are the dayes of man?*

An. Trauaile and sorrow, verse 23.

Chapter.

Chapter 3.

Queſtion.

What is here ſet downe?

An. The mutabilitie of time.

Qu *What learne we by that?*

An. Firſt, that nothing in this world is permanent: Secondly, not to be grieued if wee haue not all things at once, nor enioy them ſo long as wee would, from the 1. to the 8.

Qu. *Why can we haue nothing but by painefull trauell?*

An. Becauſe thereby the Lord will humble vs, verſe 10.

Qu. *Are the conditions of men and beaſts alike?*

An. Yes: touching the death of their bodies, verſe 19.

Qu. *How doe they differ?*

An. The one is partaker of reaſon, the other is gouerned by ſenſe; the one periſheth body and ſoule, the other liueth eternally.

Qu. *How? both in body and ſoule?*

An. Yes, after the reſurrection of the fleſh.

Chapter 4.

Question.

How doth hee further proue vexation of spirit?

An. In that the innocents are still oppressed & no man comforteth them, verse 1.

Qu. *How is the poore man preferred before the King?*

An. By wisedome, verse 13.

Qu. *What is the bond of friendship?*

Ans. Societie.

Qu. *What is the benefit of societie?*

An. Mutuall comfort and helpe one man to another, verse 10.11.12.

Chapter 5.

Question.

In speaking to God what must we auoid?

An. Temeritie and multitude of words, verse 1.

Qu. *Who doth see the oppression of the pure?*

An. The Lord.

Qu. *Who shall redresse them?*

An.

An. He that sees them, verse 7.

Qu. *What learne we by this?*

An. Not to be astonyed at the malice of the world, since our Reuenger liues.

Qu. *How is the desire of the couetous?*

An. Insatiable, verse 9.

Qu. *For what is the night appointed?*

Ans. For rest vnto all creatures.

Qu. *How rests the couetous man?*

An. Vnquietly.

Qu. *How rests the poore labourer?*

An. His sleepe is sweet vnto him, verse 11.

Chapter 6.

Question.

HOw is the rich man miserable?

An. In that God hath giuen him much treasure and wealth, and he wanteth the power to enioy it, verse 2.

Qu. *How commeth that to passe?*

An. Eyther by parsimonie, losse, or sodaine death.

Chapter 3.

Question.

WHy is the day of death better then the day of birth?

An. Because our birth is the entrance to sorrow and affliction: and our death the gate to ioy and happinesse, verse 3.

Qu. *Why is it better to goe into the house of mourning then into the house of laughter?*

An. Because in the house of mourning we shall behold the iudgement of God, and thereby learne to amend our lines, verse 4.

Qu. *Why is it better to heare the rebuke of a wise man, then the song of a foole?*

An. Because the one is instruction, the other losse of time.

Qu. *What is the perverseness of the world?*

An. That the iust sometime perish, and the wicked man continueth long in his malice, verse 17.

Qu. *When we are admonished to leaue wickednesse, what must we doe?*

An. Come at the first call, verse 19.

Chap.

Chapter 8.

Question.

VVHom doth a tyrant hurt?

An. Himselfe as well as others, verse 9.

Qu. *Doth God punish sinners?*

An. Yes.

Qu. *Wherefore?*

An. To their greater iudgement.

Qu. *Doth God afflict the righteous?*

An. Yes.

Qu. *Wherefore?*

An For their triall, and to their greater comfort, verse 12.13.14.

Chapter. 9.

Question.

DOe prosperitie and aduersitie teach vs whom God loueth, & whom he hateth?

An. No

Qu. *Why?*

An. Because they happen indifferently both to the righteous and vnrighteous, verse 2.

Qu *What is the difference then?*

An. The righteous are assured of God

Gods fauour by faith, ſo are not the other, chap. 4.

Qu. *What is the opinion of Epicures?*

An. They had rather be abiect and liue, then honourable and die, which is meant by the liue Dog and dead Lion, verſe 4.

Qu. *Why were they of that opinion?*

An. Becauſe after this life, they thought there was no other being.

Qu. *How doth the world deceiue her fauorites?*

An. By making them thinke they are bleſſed of God when they haue wealth and good ſucceſſe in this life.

Qu. *Are not thoſe then the bleſsings of God?*

An. Yes, to them that vſe them to his glory, and the benefit of the poore, otherwiſe not.

Chapter 10.

Queſtion.

How are the deeds of the wiſe?

An. Diſcreet.

Qu. *How are the deeds of the foole?*

An. Raſh and abſurd, verſe 4.

Qu. *What vanitie doth* Salomon *obserue in this chapter?*

An. That the worthy are displaced, and the vnworthy aduanced, verse 6.7. That the Land is miserable, whose Prince wanteth wisedome, and whose Nobles are giuen to their owne lusts and pleasures, verse 16.

Qu. *What treason doth God condemne in a subiect against his Prince?*

An. Not onely treason in act, but treason in thought, verse 20.

Chapter 11.

Question.

TO whom must the rich be liberall?

An. To the poore.

Qu. *When?*

An. In this life, because after death there is no further power.

Qu. *How must they be liberall?*

An. In dispersing their almes to many.

Qu. *By what example are we taught to be charitable?*

An. By the cloud that poureth raine: by the sea that casteth vp her increase: by the earth that yeeldeth varietie of fruits: by the Sunne that casteth out his

his beames from East to West: all which are not thus ſeruiceable and gracious for themſelues, but for the benefit of others.

Qu. *How ſhall the charitable man be rewarded?*

An. With plenty on earth, and treaſure in heauen.

Qu. *If vanitie be forbidden, why doth* Salomon *in the 9. ver. of this chap. counſell vs to follow the luſts of our owne hearts?*

An. He doth it in diriſion (as if hee ſhould ſay) goe to ye worldlings, glut your ſelues with all manner of vanitie: but remember one day you ſhall come to iudgement for all, verſe 9.

Chapter 12.

Queſtion.

TO whom muſt we dedicate our youth?

An. To the Lord.

Qu. *Why?*

An Becauſe in age we ſhal be more vnapt, verſe 1.

Qu. *How ſhall we be more vnapt?*

An. By reaſon of the weakeneſſe of the body, which is ſet downe in the 3. 4.5.6. and 7. verſes.

Qu. *Whither returnes the soule in death?*
An. To him that gaue it, verse 7.

Finis Preacher.

The Song of SALOMON.

Chapter 1.

Question.

WHat is contayned in the Song of Salomon.

Ans. A liuely description of the mutuall loue betweene Christ and his Church, vnder the names of Bride and Bridegroome.

Qu. *What is vnderstood by the Church?*
An. Euery faithfull soule.

Qu. *To what doth the faithfull Soule compare her Bridegroome Christ Iesus, in this first Chapter?*

An. To the sauour of a sweet oyntment, because of his gracious benefits toward her, verse 2. To the Chariots of *Pharaoh*, because of his power and strength, ver. 8. To a bundle of myrrh, because of his holinesse, verse 12. To the Grapes of Engedie, for his sauing health, verse 13.

Qu

Qu. *Can the soule approach neere vnto Christ vpon her owne accord?*

An. No, not except she be drawne: that is, incited by his holy spirit, ver. 3.

Chapter 2.

Question.

WHere doth the Church desire to rest?

An. Vnder the shadow of Christ, comparing him to a tree, verse 3.

Qu. *With what will she be fed?*

An. With the fruit of his doctrine, verse 3.5.

Qu. *To what doth Christ compare his Church?*

An. To a Rose and Lilly amongst thornes.

Qu. *Why?*

An. First, for her beauty and pleasure: secondly, for her excellency aboue all other things, in that all other things in respect of her, are but as thornes, verse 2.

Qu. *How doth she figure the comming of Christ?*

An. Vnder the name of a Roe, or

yong Hart, looking through the grate of a window.

Qu. *What is vnderstood by that?*

An. The diuinitie of Christ, shining through his humanitie, verse 9.

Qu. *Cannot hee then be perfectly knowne in this life?*

An. No, no more then one that stands behinde a grate can be wholy or perfectly seene to our bodily eyes.

Qu. *What did Christ after he came?*

An. Called to his Beloued the Church, verse 10.

Qu. *Did she appeare at his calling?*

An. No, she hid her selfe in the holes of the rockes, verse 14.

Qu. *Why did she so?*

An. Because of her sinnes.

Qu *How did he comfort her?*

An. By telling her the Winter was past, that is, sinne was killed, and the cheerfull Spring appeared: that is, grace and saluation was come, verse 11 12.

Queſt. *What is the Church compared vnto?*

Anſ. A Doue.

Qu. *Why?*

An. Because of her meeknes, ve. 14.

Queſt. *What are the enemies of the Church compared to?*

An.

An. To Foxes.

Qu. *Why?*

An. Because of their malice and craft, verse 15.

Chapter 3.

Question.

WHat is the desire of the Church?

An. To be ioyned inseparably with Christ, verse 4.

Qu. *How doth she thinke to satisfie her desire?*

An. By seeking after him.

Qu. *When?*

An. At all times, and in all places: but especially in the time of trouble and persecution, verse 12.

Qu. *Will he heare her?*

An. Yes, and deliuer her making her rise out of the wilderneſſe of affliction, like a pillar of ſmoake perfumed with myrrh and incenſe.

Qu. *How is that?*

An. Triumphantly.

Qu. *What will he then doe?*

An. Shew her his place of reſt, the guard ſet to attend it, and his crowne of glory, verse 7. 11.

Qu. *What be those?*

An. First, quiet of conscience: secondly, protection of Angels: thirdly, eternall happinesse.

Chapter. 4.

Question.

WHat doth Christ in this Chapter?

An. Set forth the beautie of his Spouse.

Qu. *How?*

An. By comparing her to diuers precious and pleasant things.

Qu. *To what doth he compare her eyes?*

An. To a paire of Doues, verse 1.

Qu. *To what her haire?*

An. To a flocke of Goats, looking downe Giliad, verse 1.

Qu. *To what her teeth?*

An. To the wooll of sheepe new washt, verse 2.

Qu. *To what her lips?*

An. To a thread of scarlet, or the dropping of the hony combe, ver. 3. 11.

Qu. *To what her necke?*

An. To the tower of *David*, verse 4.

Qu. *To what her breasts?*

An.

An To two young Roes, feeding amongst Lillies, verse 5.

Qu. *To what her loue?*

An. To the pleasure of wine, or the sauour of sweet spices, verse 10.

Qu. *To what her whole body?*

Answ. To a garden planted with Pomegranates, Spikenard, Calamus, Cynnamon, Myrrhe, Aloes, and all other chiefe Spices, verse 12. 13. 14.

Qu. *The Church or the soule of the faithfull being compared to a garden, what doth she?*

An. Call vpon her Bridegroome (Christ Iesus) to be vnto her a fountaine of liuing water, and to breath vpon her with the breath of his holy spirit that she may fructifie.

Qu. *In what?*

An. In loue and true obedience.

Qu. *Why is the Church of Christ compared vnto these earthly perfections?*

An. Because of our weake capacitie, that by these visible beauties, wee may in some measure apprehend the inuisible glory of Christ and his Elect.

Chapter 5.

Question.

What doth Christ in this fift Chapter?

An. Call the faithfull to a banquet of Spices, hony, milke and wine,

Qu. *What is signified thereby?*

An. His bounty, in heaping his graces vpon the faithfull, verse 1.

Qu. *Are we ready to come when he calls?*

An. No: sleepe, that is, the cares of this world detaine vs, verse 2.

Qu. *Doth he then straight forsake vs?*

An. No, hee stands without, calling still till his lockes be wet with the dew of the night.

Qu. *What vnderstand you by that?*

An. The long patience of the Lord toward sinners, verse 2.

Qu. *But if we abuse that patience, what shall befall vs?*

An. We shall seeke the Lord, and he will not be found, verse 6.

Qu. *In his absence what successe have we?*

An. We fall into the hands of cruell watchmen.

Qu. *Who be they?*

An.

An. False teachers.

Qu. *How doe they handle vs?*

An. Wound our Consciences with their traditions, verse 7.

Qu. *What markes doth the Church deliuer of Christ, to finde him out?*

An. She saith, his head is of gold, ver. 11. His eyes are like Doues, ver. 12. His cheekes are as beds of Spices, and sweet flowers, verse 13. His lips like Lillies, dropping with Myrrh, verse 13. His hands as rings of gold, set with the Chrisolite vers. 14. His belly Iuory, couered with Saphires, ver. 14. His legs as pillars of marble, set vpon sockets of gold, vers. 15. His countenance as Libanon, vers. 15. His mouth as sweet things, verse 16.

Qu. *What is signified by these comparisons?*

An. The infinite gifts and graces, which the presence of Christ brings to the faithfull.

Chapter 6.

Question.

How is the Church assured of the loue of Christ?

An. By his words.

Qu. *What are they?*

An. I am my beloueds, and my beloued is mine, verse 2.

Qu. *How many Churches be there?*

An. But one true Church, as there is but one Christ the head thereof.

Qu. *How ought that Church to be affected?*

An. Chastly and without pollution.

Qu. *How her aspect?*

An. Fresh as the morning: faire, as the Moone; cleare, as the Sunne; and terrible as an Armie with Banners, verse 9.

Chapter 7.

Question.

How many are the speciall vertues of the Church?

An. Faith and good works.

Qu. *How are they expresst vnto vs?*

An. By the similitude of the Palme-tree, verse 7.

Qu. *What are the properties of the Palme tree?*

An. The leaues are alwaies greene, and the fruit continuall.

Qu.

Qu. *Apply.*

An. As the tree is alwayes greene, and full of fruit, so ought our faith to be flowrishing, and our good deeds without ceasing.

Chapter 8.

Question.

OF whom will the Church be taught?

An. Of Christ alone, verse 2.

Qu. *By whom was she vpheld?*

An. By the strength of his hands, verse 3.

Qu. *In what sort doth she desire Christ to manifest his loue toward her?*

An. By setting her as a seale vpon his heart, and a signet vpon his arme, verse 6.

Qu. *What is his loue?*

An. A burning zeale, not to bee quencht, verse 7.

Qu. *How is his iealousie?*

An. Cruell like the graue, verse 6.

Qu. *Where is the dwelling of Christ?*

An. In his Church.

Qu. *How must it be fortified for his presence?*

An.

An. With a wall and a doore.

Qu. *What is vnderstood by these two things?*

An. Fidelitie and constancie.

The Prophet Isaiah.

Question.

HOw was Isaiah *descended?*

An From the linage of Kings.

Qu. *Who was his Father?*

An. Amoz brother to *Azariah* King of Iuda.

Qu. *How long did he prophecy?*

An. Threescore and foure yeeres, from the time of *Vzziah*, to the raigne of *Manasseh.*

Qu. *Who put him to death?*

An. Manasseh.

Qu. *Vpon how may points doth the doctrine of the Prophets consist?*

An. Vpon three.

Qu *Which be they?*

An. Instruction, reprehension, and consolation.

Qu. *Instruction, how?*

An. To teach them to know their sinnes.

Qu.

Qu. *Reprehension, how?*

An. To rebuke them for sinne.

Qu. *Consolation, how?*

An. To comfort them vpon their repentance.

Chapter 1.

Question.

WHat was the first sin Isaiah *reproued?*

A. The ingratitude of the Israelites.

Qu. *Wherein stood their ingratitude?*

An. In forsaking their God that had nursed and brought them vp.

Qu. *How did he shew them their ingratitude?*

An. By the example of bruit beasts: the Oxe and the Asse know their Masters cribbe, but Israel forgets his God, verse 3.

Qu. *What was the second sinne* Isaiah *reproued?*

An. Obstinacy, or stubbornesse of heart.

Qu. *How were the Israelites obstinate?*

An. In that being plagued, they continued still in their wickednesse, verse 5.

Qu.

Qu. *What is threatned to such kind of people?*

An. Desolation to their Land, and destruction to themselues, vers. 7. 8.

Qu. *What is the third sinne* Isaiah *reproued?*

An. Hypocrisie.

Qu. *Wherein were they hypocrits?*

An. In thinking to please God with their multitude of Sacrifices: notwithstanding that they had neither faith nor repentance.

Qu. *To pray then, or doe any other seruice to God, without faith and repentance, how is it accepted?*

An. The Lord turnes away his face, hates it, and thinkes it abhominable, verse 13. 14. 15.

Qu. *But if we come with a pure heart, how will he deale with vs?*

An. Though our sinnes were as red as Crimson, hee will make them as white as snow, verse 18.

Qu. *What was the fourth sinne* Isaiah *reproued?*

An. Extortion: their hands were full of bloud: their Princes maintained theeues, and delighted in bribes: nor was the widdow or fatherlesse regarded.

Qu.

Qu. *How did God account of them for those offences?*

An. As his enemies, verse 24.

Qu. *How did he threaten to punish them?*

An. By pouring out his vengeance upon them.

Qu. *After what manner?*

An. In burning out the drosse of their wickednesse by the fire of affliction, verse 25.

Chapter 2. 3. 4.

Question.

IN all the threatnings which God pronounceth against the world for sinne, what is still remembred?

An. The mercy of his couenant, that his Church should still be preserued and planted.

Qu. *Where?*

An. In Ierusalem first, and after through the whole world, verse 2.

Qu. *What learne you by that?*

An. That the Gentile as well as the Iew shall be made partaker of the reconciliation betweene God and man, by the comming of Iesus Christ.

Qu.

Qu. *What is the fift sinne* Isaiah *reproued?*

An. Haughtinesse of minde.

Qu. *How was it punished?*

An. By being brought low, chap. 2.12.

Qu. *What was the sixt sinne* Isaiah *reproued?*

An. Mens confidence in their riches.

Qu. *How was that punished?*

An. They were made poore, chapter 2.19.

Qu. *Where rests the spoile of the poore?*

An. In the soules of the couetous, chap. 3.14.

Qu. *What was the seauenth sin* Isaiah *reproued?*

An. The pride of women.

Qu. *Wherein did their pride consist?*

An. In their lookes, in their gate, and in their cloathing.

Qu. *How were their lookes?*

An. Haughtie.

Qu. *How was their gate?*

An. Minsing, and they made a tickling with their feet, chap. 3.19.

Qu. *How was their attire?*

An. Too costly and effeminate, vsing perfumes, bracelets, earings, curlings, and

and such like, more then was needfull.

Qu. *How did God punish them?*

An. He turned their sweet sauours into stinckes, their neat array into sackcloath and ragges, their pride of hayre into baldnesse, and their beautie into burning, chap. 3. 24.

Qu. *Doth God holde the husbands of such women excused?*

An. No, hee lets them fall by the sword, takes away the wise and the strong from amongst them, and sets fooles and effeminate persons to rule the Land, chap 3. 2. 4.

Chapter 5. to 7.

Question.

WHat doth Isaiah *compare the house of Israel vnto?*

An. To a Vineyard.

Qu. *Who planted it?*

An. God.

Qu. *With what?*

An. With the best plants.

Qu. *What fruit brought it forth?*

An. Wilde grapes.

Qu. *What did the Lord to it then?*

An.

An. Hee pulde downe the hedg and laid it waste, chap 5.1.2.3.

Qu. *Apply this to the present time.*

An. England may be said to be the Vineyard of the Lord: the Inhabitants his Vine, which hee hath a long time cherisht and defended; but if hee finds we bring forth wilde grapes for good grapes; deedes of corruption for deedes of sanctitie: hee will suffer vs to be trodden downe and destroyed.

Qu. *Against how many sorts of men doth* Isaiah *pronounce a woe in this Chapter?*

An. Against foure.

Qu. *Which are the first?*

An Extortioners: woe vnto them that ioyne house to house, and land to land, chap. 5.8.

Qu *Which are the second?*

A. Drunkards: woe vnto them that rise earely to drinke wine, and to them that continue vntill night, chap. 5.11.

Qu. *Which are the third?*

An. Inticers to vanitie: woe vnto them that draw iniquitie with cords of vanitie, and sinne as with Cart-ropes, chap. 5.15.

Qu. *Which are the fourth?*

An. Peruerters of truth: woe be vnto

vnto them that speake good for euill, and euill for good, which put darkenes for light, and light for darknesse, chap. 5.20.

Qu. *Which are the fifth?*

An. Contemners of discipline: woe vnto them that are wise in their owne conceit, chap. 5.21.

Qu. *How shall it be with those men?*

An. Their roote shall be as rottennesse, and their bud as dust.

Qu. *What else?*

An. The Lord will make a signe to a strange nation, that shall come sodainly vpon them and destroy them, cha. 5.26.

Chapter 7. to 31.

Question.

Did Isaiah *propheſie of Christ?*

An. Yes.

Qu. *How?*

An. That hee should be borne of a Virgin, and bee a stumbling blocke to many of the Iewes, cha. 7.14. and cha. 8.14.

Qu. *What should his name be?*

An. Immanuel.

Qu. *What doth that signifie?*

An.

An. God with vs: which name c agree with none but Christ, becaus was both God and man, chap. 7. 14.

Qu. *Why did God send Christ t Messias?*

An. First, in regard of his promis Gen. 3. 15. Secondly, in regard of h zeale, chap. 9. 7.

Qu. *Whom did God make his instru ments for the punishing of the Israelites?*

An. The Assyrians and Ægyptians

Qu. *How did they vse their authori tie?*

An. To their owne glory.

Qu. *What was their reward?*

An. Hee was to them a fire, an consumed them: and to his repentan people a light to comfort them, chapt 10. 13. 17.

Qu. *Who was that light?*

An. Christ the perpetuall peace maker, chap. 11. 6. 7. 8.

Qu. *Who was the fire that destroyd the Assyrians?*

An. The Medes and Persians, chap. 13. 17.

Qu. *How did God punish the Israe lites?*

An. As his children, to chastise them, chap. 14. 1.

Qu.

Qu. *How the Assyrians and others?*

An. As his enemies, quite to destroy them, chap. 13. 19.

Qu. *Against how many Kingdomes did Isaiah propheſie?*

An. Against eight.

Qu. *Which be they?*

An. The Kingdome of the Ægyptians, chap. 19. The kingdome of the Caldeans, ch. 21. The kingdomes of Tyre and Sidon. The kingdome of the Assyrians, chap. 10. 16. The kingdome of the Israelites, chap. 22. The kingdome of the Arabians, cha. 21. And the kingdome of the Diuell, chap 27.

Qu. *In which of theſe Kingdomes did God ſtill reſerue a ſmall number to himſelfe?*

An. In the Kingdome of the Hebrewes.

Qu. *Were the people ſoone inſtructed in the word of God?*

An. No, but with much adoe, and often repeating precept vpon precept, and line vpon line, chap. 28. 14.

Qu. *What was the reaſon?*

An. Their corruption of life, & ſlackneſſe to all goodneſſe, chap. 28. 7.

Qu. *How were they corrupt in life?*

An. By profeſſing God with their

lippes

lippes, and denying him in their ha
chap. 22. 13. 9.

Qu. *What was the punishment a*
vnto them for that?

An. Their Prophets were blinde
could not direct, and they had th
eyes shut vp that they could not
what was good for themselues.

Qu. *What is the doctrine we le*
thereby?

An. That the Preacher can neyt
teach, nor the hearer vnderstand,
cept God open the mouth of the o
and prepare the heart of the other.

Qu. *How doth God punish sinners*
life?

An. With the bread of aduersity
the water of affliction, chap. 30. 20.

Qu. *But if they repent, how are th*
rewarded?

An. With great plenty.

Qu. *What is the punishment of the wi*
ked after this life?

An. The torments of hell.

Qu. *Is there any mention of hell in th*
booke of Isaiah?

An. Yes.

Qu. *Where?*

An. In the 30 chap. and 33 verse.

Qu. *Repeate the description?*

An.

An. Tophet is prepared of old, euen for the King, it is deepe and large, the burning therof is fire and much wood, the breath of the Lord, like a riuer of brimstone, doth kindle it.

Chapter 31. to 45.

Question.

VVHen we trust in the Lord, how doth he defend vs?

An. As the Lyon doth his pray, chap. 31.4.

Qu. *But if we forsake him, and seeke helpe of others, what shall become of vs?*

An. Both the helper and the helped shall perish, chap. 34.3.

Qu. *What shall their habitation be made?*

An. A hold for Dragons, and a court of Ostriches, chap. 34.13.

Qu. *What fruit shall it yeeld?*

An. Thornes, netles, and thistles.

Qu. *But what shall be the habitation of such as depend vpon Christ?*

An. Flourishing and full of ioy, there shall neither Lyon nor noysome beast come neare it, chap. 32.2.8. The weake shall be made strong, chap. 35.4. The blinde shall see, The deafe shall heare

chap. 35.5. The lame shall leape. The dumbe shall speake, chap. 53.9.

Qu. *Who doth* Isaiah *propheſie should prepare the way of Christ?*

An. Iohn Baptiſt, chap. 40.3.

Qu. *Where should he proclaime his meſſage?*

An. In the wilderneſſe:

Qu. *What should his direction be?*

An. To haue all lets remoued, chapter 40.4.

Qu. *May the eſſence of God be comprehended vnder any forme?*

An. No, no more then the waters can be held in a mans fiſt: heauen meaſured with a ſpan: the duſt of the earth numbred: or the mountaines weighed, chapter 40.12.

Qu. *What is the earth in his ſight?*

An. As a little duſt.

Queſt *What the Nations of the earth?*

An. As a droppe of water, or as graſſe-hoppers, chapter 40.15.22.

Qu. *But what are they whom the Lord exalteth?*

An. As a threſhing inſtrument, able to bruiſe mountaines to powder, or as a whirlewind, to ſcatter hils like chaffe, chapter 41.15.16.

Qu

Qu. *How doth* Isaiah *teach the people to abhorre Idolatry?*

An. By describing vnto them the power of God, and the weakenesse of Idols, chap. 41. 22. 23.

Qu. *Declare the difference?*

An. God is a liuing essence:
Idols dead mettall.
God is without beginning:
Idols are made with mens hands.
God can doe all things:
Idols nothing.
God knoweth all things.
Idols nothing.

Qu. *What comfort haue the faithfull in distresse?*

An. To thinke they haue a God that is able, willing, and hath promised to deliuer them, chap. 43.

Chapter 45. to 55.

Question.

BY *whom did God promise deliuerance, to his people from the captiuitie of Babilon?*

An. By *Cyrus* king of Persia.

Qu. *What was* Cyrus?

An. An heathen Prince.

Qu. *Did he not know God?*

An. Yes, by a certaine particular knowledge of his power, but not to worship him aright, chap. 45. 1. 4.

Qu. *How many yeeres did* Isaiah *prophesie of this deliuerance before it came to passe?*

An. An hundred yeeres.

Qu. *Why did God choose a heathen Prince to deliuer his people?*

An. The more to expresse his loue and power, for the vnlikelier the meane was, the greater cause had the Israelites to glorifie him.

Qu. *Were not the Babilonians Gods Instruments for the punishing of his people?*

An. Yes.

Qu. *Why then is he so much offended with them for doing it?*

An. Because in executing his iudgements they shewed no mercy, and waxed proud by his victory, chapter 47. 6. 7.

Qu. *What is the cause of Israels captiuitie?*

An. Their transgressions.

Qu. *What is the cause of their deliuerance?*

An. The couenant of Gods mercy, chap. 50. 1.

Qu.

Qu. *Of what continuance is Gods mercie?*

An. For euer: the heauens shall vanish like smoake, and the earth waxe olde like a garment, but the saluation of the Lord shall not be abolished, chap. 51.6.

Qu. *Of what continuance are his iudgements?*

An. But for a time: Can a woman forget the childe of her wombe? if she could, yet the Lord will not forget his, chap. 49.15. & chap. 51.22. chap. 54.8.

Qu. *To whom then must the afflicted flye?*

An. To God.

Qu. *How will he establish them?*

An. In glory: their foundation shall be of precious stones, chap. 54.11. In peace: they shall be farre from oppression, chap. 54.14. In strength: whosoeuer shall gather himselfe against them shall fall, chap. 54.15.

Chapter 55. to 61.

Question.

For what doth God offer these blessings vnto vs?

An. Neither, for gold nor siluer, but freely, as the Prophet saith: Come, buy water, wine and milke, without siluer, and without money, chap. 55.1.

Qu. *What is meant by water, wine, and milke?*

An. All things necessary to a spirituall life, as they are necessary to this corporall life.

Qu. *What is the recompence God requireth?*

An. Obedience, to execute Iustice, the benefit whereof returnes vnto man, chap. 56.1.

Qu. *How are our vertues acceptable?*

An. If they be without Hypocrisie.

Qu. *How doe Hypocrites fast?*

An. In punishing the body and putting on sacke-cloth, notwithstanding that their hearts are full of malice, cha. 58.4.5.

Qu. *How doe the faithfull fast?*

Qu. In breaking the bonds of wickednesse; in feeding the hungry, visiting the captiue, and clothing the naked, chap. 58.6.7.

Qu. *What brings vs to the knowledge of these things?*

An. The preaching of the word?

Qu.

Qu. *What kinde of men must Preachers be?*

An. In voyce, Trumpets; in care, Watch-men, to crie aloud and continually, chap. 58. 1. chap. 62. 6.

Chapter 65.

Question.

BEcause the Iewes had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?

An. They were reiected, Chap. 65. 12.

Qu. *Who were chosen in their stead?*

An. The Gentiles, chap. 65. 1.

Qu. *What are they?*

An. All nations but the Iewes.

Qu. *But this his mercy extends to all?*

An. Yea, and his Maiesty beyond all.

Qu. *How proue you that?*

An. Because when the Iewes would haue built him a house, he forbad them, chap. 66. 1.

Qu. *What was the reason?*

An. He filled heauen and earth with his glory, and therefore cannot be included in a Temple of stone.

IEREMIE.

Chapter 1. to 10.

Question.

WHere was Ieremy *borne?*

An. In Anathoth, a Citie within three miles of Ierusalem.

Qu. *Whose sonne was hee?*

An. The sonne of *Hilkiah.*

Qu. *When began he to prophecie?*

An. In the thirteenth yeere of *Iosiah* King of Iuda.

Qu. *How long did he prophesie?*

An. Till the captiuitie in Babylon, and somewhat after.

Qu. *How many yeeres was that?*

An. About fortie yeeres.

Qu. *When was he sanctified to this Office?*

An. Euen from his mothers wombe chap. 1. 5.

Qu. *What did he after he was called?*

An. Proclaime the will of him that sent him, without feare, chap. 1. 17.

Qu. *What doe we learne by that?*

An. Ministers must not intrude them-

themselues into the Church before they are called: and when they are called they must foreslow no time, nor be dismaid for any danger.

Qu. *What is the first sinne* Ieremie *reproueth?*

An. Idolatry?

Qu. *In what words?*

An My people haue forsaken me the fountaine of liuing waters, to digge them pits, yea, broken pits that can hold no water, chap. 2. 13.

Qu. *After this sinne what required of them?*

An. Repentance.

Qu. *Vpon repentance what is promised?*

An. Mercy, chap. 3. 12.

Qu. *In their repentance what did they?*

An. Turne vnto the Lord.

Qu. *How ought we to turne to the Lord?*

An. With our whole hearts.

Qu. *If we doe not so, what doe wee incurre?*

An. His wrath for counterfaiting.

Qu. *What is Gods wrath like?*

An. A consuming fire, chap. 4. 4.

Qu. *What is his mercy like?*

An. The waters of Siloah.

Qu. *Wherein did God shew his iustice vpon Israel?*

Anſ. In deliuering them into the hands of their enemies.

Qu. *Wherein his mercy?*

An. In ſauing ſome (for ſaith he, I will not make a full end of you) to continue his Church, cha. 5. 18.

Qu. *Were the people ſo full of wickedneſſe, that the Lord was ſo much incenſed againſt them?*

An. Yes, they did caſt out malice and cruelty, as the fountaine doth her water, chap. 6. 7.

Qu. *Was there no eſtate cleere?*

An. No, neither Prince, Prieſt, nor people.

Qu. *What was their generall ſinne?*

An. Couetouſneſſe, chap. 6. 13.

Queſt. *What were their particular ſinnes?*

An. The Prince did not execute iuſtice, chap. 5. 28. The Prieſts did flatter the people in their ſins, crying, peace, peace, when there was no peace, chap. 6. 14. The people were of vncircumciſed eares, and tooke delight rather in vaine things then profitable doctrine, chap. 6. 10.

Qu. *All this conſidered, they could not but ſee their owne deſtruction?*

An. They did.

Qu.

Qu. *And how did they thinke to eſcape?*

An. By flying to the Temple, where God hath promiſed for euer to be preſent.

Qu. *But how did God anſwere them?*

An. In theſe words: Will you ſteale, murther, and commit adulterie, and ſweare falſly, and burne incenſe to *Baal*, and thinke to be deliuered by ſtanding before me in the Temple? no, I haue required Obedience and no Sacrifice, chapter 7.10.22.23.

Qu. *In what manner did* Ieremy *propheſie their deſtruction?*

An. By the entering of the *Aſſyrians* (a mightie nation) into the Land.

Qu. *Rehearſe the Prophets words?*

An. Loe, houſe of Iſraell, I will bring a Nation vpon thee from farre, whoſe quiuer is a Sepulcher, and they ſhall eate thine harueſt, and thy bread, they ſhall deuoure thy ſons and daughters: they ſhall eate vp thy ſheepe and thy bullocks, they ſhall ſpoyle thy vines and thy fig-trees, and they ſhall deſtroy with the ſword the fenced Cities chapter 5.15.16.17.

Qu. *Did they no: repent?*

An. No: but prouoked Gods

wrath

wrath by other sinnes.

Qu. *What were they?*

An. Lying, chap. 9. 3. Deceit, chap. 9. 4. and dissimulation, chap. 9. 8.

Qu. *I am sure, though they could not see their owne danger, yet* Ieremie *did (as all true Ministers should) relent at their hardnesse of heart?*

An. Yes, and wisht his eyes were a fountaine of teares, chap. 9. 1.

Qu. *How came that hardnesse of heart in them?*

An. They did glory in their misdeeds.

Qu. *What ought a man to glorie in?*

An. Neither in wisedome, strength, nor riches, chap. 9. 23.

Qu. *In what then?*

An. Let him that glorieth, glory in this, that hee knoweth the will of the Lord, for hee it is that sheweth mercy, iudgement, and righteousnesse on the earth, chap. 9. 34.

Chap. 10. to 21.

Question.

TO *whom onely belongeth dominion?*

An. To the Lord, mightie in power,

power, and king of nations, chap. 10. 7.

Qu. *What were the Israelites then in hauing him to cleaue to Idols?*

An. Sots and fooles, chap. 10. 8.

Qu. *Why?*

An. Becauſe they left the truth to imbrace the workes of errour.

Qu. *What was the works of Errour?*

An. Making of Images, Chapter 10. 15.

Qu. *Whence were they infected with this infection?*

An. From the heathen.

Qu. *What other errours had the heathen?*

An. Diuinations by Starres and Soothſaying.

Qu. *Is it not lawfull to feare the coniunctions of ſtarres and Planets?*

An. No.

Qu. *Your reaſon?*

Anſ. Becauſe the Lord in theſe words hath forbidden is: Be not afraid of the Signes of heauen, though the Heathen bee afraid of ſuch, Chapter 10. 2.

Qu. *As long as we abide in ſinne, will the Lord heare our prayers?*

An. No, nor any that pray for vs, chap. 11. 14.

Qu.

Qu. *How odious is sinne?*

An. So odious, that the Land wherein sinners liue, shall mourne, the hearbs of the field, wither; and the beasts, and fowles of the ayre be consumed, chapter 12.4.

Qu. *By what Parable did* Ieremie *prefigure the destruction of the Iewes?*

An. By the Parable of the Linnen girdle, which he hid in the rocke, and after certaine dayes comming to take it vp, he found it was rotten, and fit for no vse.

Qu. *Rehearse the meaning?*

An. That as the girdle cleaueth to the loynes, so had the Lord tyed the house of Israell vnto him, but since they had forsaken him (like the girdle) they should rot and be cast off, as fit for no vse, chapter 13.10.11.

Qu. *How hard is it for an euill man to doe well?*

An. As hard as to change the Blackmoores skinne, or the Leopards spots chapter 13.23.

Qu. *Which are the foure plagues God vsually punished sinne withall?*

An. Pestilence, famine, sword, and fire.

Qu. *How doe the wicked people reward him*

him that tels them of their sinnes?

An. With curses, as the Iewes did *Ieremy*, chap. 15.10.

Qu. *But what doth the Lord for them?*

An. In time of his vengeance fauours them, and suffers the other to perish.

Qu. *Fell it out so with* Ieremy?

An. Yes: for when the Iewes were led away captiue, the enemy gaue *Ieremie* choyse to liue in his Countrey, or goe whither hee would, Chapter 39. 11.12.

Qu. *With what penne doth the Diuell write iniquitie in the hearts of the obstinate?*

An. With an yron penne.

Qu. *What is signified thereby?*

An. That men accustomed to sinne can hardly be reclaymed, Chapter 17. 1.

Quest. *Will the Lord onely be trusted in?*

An. Yes.

Qu. *What is pronounced against them that make flesh their arme, that is, depend vpon men and forget God?*

An. A heauy curse, chap. 17.5.

Qu. *How many wayes did* Ieremy *suffer vnder the hands of the Iewes?*

An.

An. Three manner of wayes: first, they curst and spake euill of him: then they tooke counsell against his life: at last, they smote him and cast him into prison, chap.15.10. chap.18.18. chap. 20.2.

Qu. *What may we learne by these his afflictions?*

An. That the true Ministers of God shall alwayes be subiect to the like.

Chapter 2. to 30.

Question.

WHat were the workes commaunded the Iewes?

An. To execute Iustice, chap.22.3. To deliuer the oppressed: To fauour the stranger. To helpe the fatherlesse and widdow. To doe no violence, nor shed bloud.

Qu. *What were the workes they followed?*

An. They builded houses with bribes: and chambers with extortion. They vsed their neighbours helpe, and paid him not his hire, chap.22.13.

Qu. *What followed?*

An.

An. Destruction without pitty, chap. 12.18.

Qu. *In what manner?*

An. They were led into Captiuitie, their King slaine and left vnburied, chap. 22.19.

Qu. *Who misled the king?*

An. The false Prophets.

Qu. *What was their reward?*

An. Woe be vnto them that scatter the sheep of my pasture, saith the Lord, chap 23.1.

Qu. *How did* Ieremie *propheſie a redresse for this inconuenience?*

An. By the comming of Christ, the true Pastor.

Qu. *In what words?*

An. Behold (saith the Lord) I will raise vnto *Dauid* a righteous branch, &c. In his dayes Iuda shal be saued, and Israell dwell in safetie, chap. 23.5.6.

Qu. *Here was a threatning and a promise, what is signified thereby?*

An. That as *Ieremy* did, so the Ministers of God must alwaies mixe comfort with their bitter doctrine.

Qu. *When they threat, what is their doctrine like?*

An. A fire, or a hammer that breaketh stone, chap. 23.29.

An.

Qu. *But when they promise, what is like?*

An. Comfortable waters, or precious balme.

Qu. *How long liued the Israelites in bondage vnder the king of Babell?*

An. Seauentie yeeres, chap. 29. 10.

Chapter 30. 41.

Question.

After their denounced seruitude, how doth Ieremy *comfort the Iewes?*

An. First, with their returne againe to their country, chap. 30. 1. Secondly, with the destruction of their enemies, chap. 30. 16. Thirdly, with ioy, plenty and peace, chap. 31. 12. 28.

Qu. *What assurance doth* Ieremy *giue of Gods promises?*

An. As sure as he is God of heauen and earth, and giueth the Sunne to rule the day, and the Moone the night, chap. 33. 20.

Qu. *How doth God oftentimes check the lewd life of Christians?*

An. By their better life, which are no Christians.

Qu. *Your proofe?*

Answ. It may appeare by the example of the sonnes of *Ionadab*, Chapter 35.8.

Qu. *What did they?*

An. Their Father gaue them a commandement, and it was kept the space of three hundred yeeres.

Qu. *What was the Commandement?*

An. That none of that stocke or famille should drinke wine.

Qu. *Of what descent were the sonnes of* Ionadab?

An. No Israelite, though more zealous in the seruice of God then they.

Qu *What inferres this example?*

An That if they thought it a disparagement to breake the vowe made vnto a earthly Father, how much more shamefull should it be for Christians to forget their promise made to the Father of Heauen? They kept their vow three hundred yeeres, but Christians (I feare) breake theirs euery houre.

Qu. *You sayd before that* Ieremy *was in prison.*

An. I did.

Qu. *Who did imprison him?*

An. King *Iehoiakim* first, and then *Zedekiah.*

An

Qu. *When he was in prison, did he* [illegible] *lect his office?*

An. No: for when hee could [illegible] speake to the Ievves, he sent to them.

Qu. *Whom?*

An. Baruch.

Qu. *With what?*

An. With a booke, contayning the curses of God against the Ievves.

Qu. *Who writ it?*

An. Baruch, from the mouth of [illegible] remy, chap. 36. 4.

Qu. *To whom did* Baruch *read it?*

An. To the Prince, who tolde the king of it.

Qu. *Which King?*

An. Iehoiakim.

Qu. *How did he accept it?*

An. He burnt it, chap. 36. 23.

Qu. *What did* Ieremy *then?*

An. He wrote another booke, chap. 36. 32.

Qu. *What learne we by that?*

An. Though the wicked would quite deface the Word, yet God will haue it still preserued.

Qu. *What was the message of the Lord that* Ieremie *declared to* Zedekiah, *afterward King?*

An. That he should yeeld himselfe

to

to Nabuchadnezzar, and the city should be saued.

Qu. *Did* Zedekiah *regard his counsaile?*

An. Hee heard it, but did not performe it.

Qu. *What was the hinderance?*

An. His Princes that perswaded him to the contrary.

Qu. *What did the Princes to* Ieremy?

An. Put him in a dungeon.

Qu. *Who wrought his deliuerance?*

An. Ebedmelech a Moore, and one of the Kings Eunuches, chap. 33. 11.

Qu. *What learne you by that?*

An. That more Faith sometime is found in a stranger, then in a mans owne countrey-man.

Qu. *What became of* Zedekiah *for disobeying* Ieremy?

An. His eyes were put out, and his sonnes slaine before his face, chapter 36. 7.

Qu. *How went it with* Ieremy?

An. He found fauour (as the Lord before had promised) with *Nebuzaradan* the chiefe captaine, who gaue him libertie and reward, chap. 40.

Chapter 41. to the end.

Question.

WHom did Nabuchadnezzar *make* [illegible] *substitude ouer the Iewes in Palest*[illegible]

An. Gedaliah the sonne of *Abi*[illegible]

Qu. *Who slew* Gedaliah ?

An. Ishmael the sonne of *Nethania*.

Qu. *Why ?*

An. In enuy of his gouernement.

Qu. *What did the people afterward ?*

An. Went vnder *Iohanan* into Ægipt.

Qu. *Had not* Ieremy *forbidden them so to doe ?*

An. Yes, but they obeyed not.

Qu. *Wherefore did they not obey ?*

An. They feared warre and famine, chap. 42. 14.

Qu. *What followed their disobedience ?*

An. They were destroyed from the least to the most.

Quest. *By whom ?*

Answ. By King *Nabuchadnezzar*, that came against Ægipt, so that what they feared in their owne countrey (famine and warre) fell vnto them in another.

Qu.

Qu. *Who destroyed the kingdome of Babell?*

An. Cyrus.

Qu. *Who moued him thereunto?*

An. The Spirit of God.

Qu. *For what cause?*

An. Becauſe they gloryed in the ſpoyle of Iſraell, and ſaid, we offend not, becauſe they haue ſinned againſt the Lord, the hope of their Fathers, chapter 50. 7. 11.

Qu. *What was* Nabuchadnezzar, *called?*

An. The hammer of the world.

Qu *Why?*

An. Becauſe he had ſmitten downe all the Princes and people of the world chapter 51.23.

The Lamentations of Ieremie.

Queſtion.

OF *whom may wee learne true and Chriſtian-like compaſsion?*

An. Of the Prophet *Ieremy?*

Qu. *Wherein?*

An.

An. In lamenting for his Countrey-men the Iewes, notwithstanding they had reuiled him, beaten him, imprisoned him, and sought his death, and all for his loue and good will towards them.

Qu. *Wherein consisted his loue?*

An. In daily admonishing them of their sinne, that they might repent, and shewing them aforehand, what plagues would follow if they repented not.

Qu. *What was it he did lament them for?*

An. Their subuersion and ouerthrow.

Qu. *By whom was their ouerthrow contriued?*

An. By the Babilonians their cruell enemies.

Qu. *In what manner.*

An. First, they were besieged: then suffered famine, insomuch as they dyed in their streets, and the mothers deuoured their owne children, chapter 1.11. chapter 2.12. Of Princes they became tributaries, chapter 1.1. Their joy was turned to teares, chap. 1.2. Their freedome to captiuitie, verse 3. Their gorgeous buildings to a deformed heape, verse 6. Their friends forsooke them,

verse 2.

verſe 2. Their enemies laught at them, verſe.7. Their valiant men were trodden downe. Their young men ſlaine. Their Virgins defloured, verſe 15. And (which was the griefe of all griefes) their God had forſaken them: for when they ſtretched out their hands there was none to comfort them, chap. 1.16.17.

Qu. *What may their example ſerue for?*

An. To admoniſh all Cities of the world be they neuer ſo famous, neuer ſo rich, neuer ſo mightie, to beware how they prouoke Gods wrath againſt them through their intollerable impietie.

Qu. *What were their moſt intollerable ſinnes?*

An. Their deſpiſing the counſell of the Prophets: their reuolting from the truth to embrace falſhood and vanitie, and their abuſing the long ſufferance of the Lord.

Qu. *Did the Lord fore-warne them of this deſolation?*

An. Yes, many hundred yeeres before it came, euen from the time of *Moſes*, and ſo from age to age, vntill the very houre of their captiuitie, as appeares, Deut. 28.64.65.66.

Qu. *In this extremity what refuge did the Prophet shew them?*

An. The holy mount of the God of mercy.

Qu. *How must they reach vnto the Mount?*

An. With the armes of Repentance and Patience: with repentance in confessing their sinnes, and being sorry for the same: and with patience, in humbly attending the houre of their deliuerance.

Qu. *Was this all the Prophet did for them?*

An. No, like a holy and vertuous Pastour, hee ioyned in feruent prayer with them, that it would please the Lord to shorten their dayes of wretchednesse, chap. 5.

EZEKIELL.

Chapter 1. to 10.

Question.

By whom was Ezekiell *called to prophesie?*

An. By God.

Qu. *Where?*

An. In Caldea.

Qu. *At what time?*

An. When *Iehoiakim* King of Iuda, his mother, and many other liued in captiuitie vnder *Nabuchadnezzar*, chap. 1.2.3.

Qu. *To what end?*

An. To assure them though they had yeelded themselues Prisoners to the King of Babilon, and had liued in seruitude to him fiue yeeres, yet the Lord would remember his promise, and bring them home againe.

Qu. *Did they distrust in him?*

An Yes, and began to murmure.

Qu. *And the Lord inspired* Ezekiel *to speake vnto them for their comfort, chap.* 22.

An. True.

Qu. *What gather we from hence?*

An. Gods great mercy, and their weakenesse of Faith.

Qu. *Did not* Ezekiel *propheſie before?*

An. Yes, and by the counsaile of him and *Ieremie*, *Iehoiakin* did voluntarily submit to the King of Babel: and therefore to excuse the Prophet, God giues him a new gift of Propheſie.

Qu. *After what sort?*

Anſ. A hand appeares, and deliuers him a Booke.

Qu. *What was written in this Booke?*

An. Woe and lamentation, chapter 3.10.

Qu. *What was he bid to doe with the Booke?*

An. Eate it: that is, imprint the words thereof in his heart.

Qu. *Are none fit to be Gods meſſengers but ſuch as receiue his Word into their hearts?*

An. No, and meditate thereon, which is called an eating.

Qu. *How was the taſte of it in Ezekiels mouth?*

An. As ſweet as Hony, chapter 3.3.

Qu. *Did the people regard his meſſage?*

An. As they doe now adayes Gods Preachers, very ſlightly.

Qu *Was he diſcomforted thereby?*

An. No: God imboldned him, and gaue him a fore-head as hard as Adamant to outface their rebellion, chapt. 3.9.

Qu. *What if he had beene diſcouraged and giuen way to their ſinne?*

An. Then the people dying in their ſinnes

sinnes, their bloud should haue beene required at his hands, chap. 4. 18.

Qu. *Who may take heed by this Lesson?*

An. All dumbe, idle, and illiterate Ministers.

Qu. *But he teaching them, and they not repenting, how then?*

An. Their bloud should be vpon their owne heads, chap. 3. 18. 19.

Qu. *How did Ezekiel propheſie the deſtruction of Ieruſalem?*

An. By the parable of his haire, the one part whereof he would burne, the other cut with a sword, and scatter the third in the winde, chap. 5. 2.

Qu. *What did this signifie?*

An. That one part of the people should dye through famine, the second be slaine, and the third led into captiuitie, chap. 5. 12.

Qu. *This all this while is threatning; how doth the Prophet comfort them?*

An. By shewing that a remnant should be saued, and they should be displeased for their sinnes, and finde mercie, chap 6. 8.

Qu. *How did God deliuer that remnant in time of vengeance?*

An. By setting a marke vpon them,

whereby they were knowne, as hee doth vpon all his Elect, chap. 9.6.

Qu. *Rehearse the Prophets words of their deliverance.*

An. As sure as I liue (saith the Lord) I will bring you from the people, and will gather you out of the Countreyes, wherein you are scattered with a mighty hand, & with a stretched-out arme, and in my wrath powred out, chapter 20.33.34.

Chapter 10. to 20.

Question.

AFter Iehoiakin *and the rest were led into captiuitie, those that remained still in Iudea, how did they liue?*

An. Like Murderers and Idolaters, chap. 11.6.

Qu. *Who misled them?*

An. Iazaniah the sonne of *Zur*, and *Pelatiah* the sonne of *Benaiah*?

Qu. *What did they boast of?*

An. That God had vtterly forsaken those that were in captiuitie, and giuen the Land vnto them in possession, cha. 11.15.

Qu.

Qu. *How was that reproach punished?*

An. *Pelatiah* one of their chiefe Princes was strucke with sodaine death chap. 11. 13.

Qu. *What may we learne by that example?*

An. That it is dangerous to misiudge of Gods secret iudgements.

Qu. *What doth* Ezekiell *say against false Prophets?*

An. That they should be consumed in the middest of their vanities, chapter 13. 14.

Qu. *How did the false Prophets seduce the people?*

An. By sowing pillowes vnder their elbowes, and couering their heads with vailes.

Qu. *What is the meaning of that?*

An. They flattered them with securie, and blinded their eyes with false delusions, chap. 13. 18.

Qu. *Why doth God send false Prophets and vnlearned Preachers amongest his people?*

An. For their ingratitude, because they doe not hearken to the true Prophets and Preachers, when they haue them: a fault to be much feared in England at this time.

Qu. *In the time of Gods wrath, may the wicked presume of safetie for being in company with the godly?*

An. No.

Qu. *Your proofe?*

An. If, (saith the Lord, by Iudæa) I send my sword through this Land, and say vnto it, destroy both man and beast in it, though *Noah*, *Daniell*, and *Iob*, were in the middest of it, they should deliuer neyther sonne nor daughter, but their owne soules by their righteousnesse, chapter 14.17.18.

Qu. *How doth God (oftentimes) punish vs for sinne?*

An. Euen by the same meanes, by which we made our selues to sinne, as violence with violence; lust with lust, and as he did with the Israelites, which caused the Ægyptians, Assyrians and Caldeans to punish them for Idolatry, amongst whom they had learned Idolatrie, chapter 16.37.39.

Qu. *Will God punish one for the sinne of another?*

An No, euery soule that sinneth shall suffer; the sonne shal not beare the iniquity of the father, neyther shall the father beare the iniquity of the sonne, but the righteousnesse of the righteous

shall

shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe, chap. 18. 20.

Qu. *How is it said then that God will punish the sinnes of the Fathers vpon the children to the third & fourth generation?*

An. That is meant, if the children continue in the sinnes of their fathers, but otherwise not.

Qu. *If the righteous man become wicked what is his reward?*

An. Condemnation.

Qu. *If the wicked man forsake his wickednesse and liue vprightly, what is his reward?*

An. Forgiuenesse, chap. 18. 26. 27.

Chapter 20. to 37.

Question.

WHat sinnes besides Idolatrie hastened the destruction of Ierusalem?

An. Murdering of the Prophets: oppressing the stranger: neglecting the fatherlesse and widow: prophaning the Sabbaoth: sowing of dissention: committing of incest: taking of bribes: vsurie and extortion, chap. 22. 4. 7. 8. 9 10. 11. 12.

Qu. *Doe theſe ſinnes liue at this day?*

An. Yea, in as ranke manner as they did then.

Qu *What is then to be feared?*

An. Leaſt we ſhould be puniſhed as they were.

Qu. *You ſpake before of the parable of the hayre, whereby* Ezekiell *ſhewed the manner of Ieruſalems ouerthrow, ſhew me by how many Signes and Parables he taught?*

An. By fifteene, whereof one being paſt before, there remaines foureteene vnſpoken of.

Qu. *Rehearſe them in order, what's the firſt?*

An. The parable of the ſixe men that came with ſwords, and one in white cloathing with penne and inke in his hand, chap. 6.

Qu. *What doth that ſignifie?*

An. The fierce ſouldiers that ſhould enter Ieruſalem: and by him in white, the mercy of the Lord to marke ſuch as ſhould be ſaued.

Qu. *What is the ſecond?*

An. The viſion of the man in white, that tooke burning coales from the Altar, and ſcattered them abroad, chapter 10.

Qu

Qu. *What doth that signifie?*

An. The burning of the Citie of Ierusalem.

Qu. *What is the third?*

An. The Parable of *Ezekiels* carrying forth of his stuffe out of the Citie by night, chap. 12.

Qu. *What doth that signifie?*

An. That euen so the Israelites should be led with their burdens into captiuitie.

Qu. *What is the fourth?*

An. Of eating bread with trembling, and drinking water with trouble, chap. 12.

Qu. *What is signified by that?*

An. The torment of minde and affliction of body that should accompany the Israelites.

Qu. *What is the fift?*

An. Setting vp a wall, and dawbing it with vntempered morter, chap. 13.

Qu. *What doth that signifie?*

An. The false doctrine of the Prophets, when one did tell a lye, another would maintaine it.

Qu. *What is the sixt?*

An. The Parable of the Vine without fruit, chap. 15.

Qu. *What doth that signifie?*

An.

An. That if Ieruſalem which was the congregation that God had taught, did not bring forth fruit of good liuing according to his doctrine, like the barren Vine, it ſhould be throwne into the fire.

Qu. *What is the ſeauenth?*

An. The two Eagles, chap. 17.

Qu. *What doth that ſignifie?*

An. The two Kings of Ægypt and Babilon, ordained for the ſcourges of Ieruſalem.

Qu. *What is the eight?*

An. The Parable of the Lyon and Lyons whelpes, that were giuen to ruin and deuoure, and at the laſt were taken in trayles, chap. 19.

Qu. *What doth that ſignifie?*

An. By the Lyon is ſignified *Iehoachaz*, and by the whelps his two Sons, *Iehoiakim* and *Iehoiakin*, which deuoured the bloud of the Prophets, and at the laſt were all three taken in the ſnares of the Kings of Ægypt and Babylon.

Qu. *What is the ninth?*

An. The Parable of the Forreſt conſumed with fire.

Qu. *What doth that ſignifie?*

An. Ieruſalem compared to a Forreſt

ſhould

should be consumed with fire, chap. 20.

Qu. *What is the tenth?*

An. The Parable of the two Sisters, *Aholah*, and *Aholibah*; which were proud, lasciuious and incontinent.

Qu. *What doth that signifie?*

An. The two Kingdomes of Iuda and Israell, which became Idolaters both, and therefore are compared to vnchaft women, that forsake their husbands to follow strangers, chap. 23.

Qu. *What is the eleuenth?*

An. The Parable of the bad Shepheards, that fed and clothed themselues of their flocks, yet neglected the care of them, suffering them to be scattered and deuoured.

Qu. *What doth that signifie?*

An. Careleſſe Magistrates, that being set to rule and gouerne the people (so they may liue at ease) care not what becomes of their charge, but vse them with all tyranny and cruelty, chap. 34.

Qu. *What is pronounced against such Magistrates?*

An. The Lord will rise vp against them, and require the bloud of the people at their hands.

Qu. *What is the twelft?*

An. That the field of dead bones, where-

wherevnto Ezekiell was brought by the spirit of God.

Qu. *What doth that signifie?*

An. That as God (in the sight of Ezekiell) did gather the dead bones together, cloathed them with sinewes and flesh, and breathed life into them, raising them in the perfect shape of men as they had liued before: so sure it was, and much more certaine, that he was able to bring backe his children from captiuitie.

Qu. *Of what is that a signe vnto vs else?*

An. Of the resurrection of our bodies after death.

Qu. *What is the thirteenth?*

An. The Parable of the seething pot, wherein were diuers ioynts wich were taken out by piece-meale, and the pot left emptie to melt vpon the coales.

Qo. *What doth that signifie?*

An. The hote vengeance of God against Ierusalem; the destroying of the people by little and little, and the trying of the remnant like mettall in the fire.

Qu. *What is the fourteenth?*

An. The Parable of the death of Ezekiels wife.

Qu.

Qu. *What doth that signifie?*

An. That as God tooke from him her that was the pleasure of his eyes: so would he pollute his Sanctuary that was the pride and pleasure of the Israelites, chap. 24.

Qu. *Against what strange Nations did* Ezekiel *propheſie?*

An. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Zidon, Ægyptians, Assyrians, *Gog*, and *Magog*, and in them against all the enemies of Gods Church.

Qu. *What did* Ezekiel *propheſie against theſe people?*

An. Destruction.

Qu. *Why?*

An. Because they reioyced at the misery of his people, and were as pricking thornes in the hose of Israel.

Qu. *How should they be deſtroyed?*

An. In the same manner that they had destroyed the Iewes, and with more cruelty.

Qu. *By whom?*

An. By the Babilonians.

Qu. *Of what comfort did* Ezekiel *propheſie beside the returne of the Iewes?*

An. Of the comming of Christ the true shepheard, that should giue his life

life for his sheepe, chapter 34.23.

Qu. *That, and all other blessings of God, why are they bestowed vpon vs?*

An. Not for our deserts, but through the mercy of God, chap. 36.22.

Chapter 37. to 46.

WHat doth Ezekiel *propheſie of in theſe laſt Chapters?*

An. Of the reedifying of the Citie and Temple of God, of the ſeruice and orderly gouernement that ſhould be amongſt them, as had beene before.

Qu. *What is meant by the waters that* Ezekiell *ſaw iſſue from the Temple?*

An. The graces that ſhould be beſtowed vpon the Church vnder the Kingdome of Chriſt, chap. 37.1.

Qu. *What is meant by the riſing of the waters?*

An. That Gods graces ſhould increaſe not decreaſe, chap. 37.5.

Qu. *What by the multitude of trees that ſtood on the one ſide and on the other of the waters? chap* 37.

An. The multitude of thoſe that ſhould be refreſhed by the doctrine of Chriſt.

Qu. *What by the meeting of these seuerall waters in one Sea?*

An. That all the world should be refreshed with the Gospell, and be as it were one Temple to the Lord.

Qu. *What is meant by the wholesomenesse of the water?*

An. The puritie and wholesomnesse of the doctrine of the true Church.

Qu. *What by the Fishers?*

An. Gods Preachers.

Qu *What by the multitude of fishes?*

An. The great number of hearers.

Qu. *What by the marshes and mierie places?*

An. The wicked and reprobate.

Qu. *What by the fruitfulnesse of the trees that grew on each side?*

An. The prosperitie of the faithfull.

DANIELL.

Chapter 1. to 4.

Question.

WHen was Daniell *called?*

An. In the time that *Ezekiell* liued, and when the Ieues

Iewes were captiues in Babylon.

Qu. *Who was the king of Babylon?*

An. Nabuchadnezzar.

Qu. *Beside the people what did* Nabuchadnezzar *bring with him from Ierusalem?* chap. 1. 2.

An. The vessels of the Temple of the Lord.

Qu. *What did he with them?*

An. Placed them in the Temple of his God, chap. 1. 2.

Qu. *How did* Nabuchadnezzar *dispose of the Iewes?*

An. He commaunded *Ashpenaz* the master of his Eunuches to cull out of the Hebrew sons, certaine that might be trained vp to serue him, chap. 1. 3.

Qu. *What kinde of persons should those Sonnes be?*

An. Such as were noble, wittie, and of comely stature.

Qu. *What should be done vnto those young Gentlemen?*

An. They should be instructed in the language and customes of the Caldeans, chap. 1. 4.

Qu. *To what purpose?*

An. That they might so forget their owne country and their countries Religion.

Qu.

Qu. *How long should they be trained in this fashion?*

An. Three yeeres, chap. 1.5.

Qu. *What allowance should they haue?*

An. Meat & drinke from the kings table, chap. 1.5.

Qu. *Who were the chiefe amongst them?*

An. Daniel, Sidrach, Misach, and *Abidnago.*

Qu. *How did these like of the Kings allowance?*

An. They would not eate of it.

Qu. *Why?*

An. Because they would not be defiled with the portion of the kings meat which was giuen them, to make them forget their accustomed sobrietie, chap. 1.8.

Qu. *What did the chiefe of the Eunuches then?*

An. Was afraid that they would not looke so well as the rest of their brethren, and so the King would be incensed, chap. 1.10

Qu. *But what did* Daniel?

An. Intreated their Gouernour to trye them tenne dayes with Pulse and water, and if at the tenne dayes end they looked not so well as their other

fellowes

fellowes, he should deale with them as he thought good, chap. 1. 13.

Qu. *Did their governour giue consent?*

An. Yes.

Qu. *And how were they at ten dayes end?*

An. They were in better liking then all the rest that did eate of the portion of the Kings meat, chap. 1. 15.

Qu. *What may we learne by that?*

An. That with the blessing of God, the poore mans dish is as cherishing as the rich gluttons delicates.

Qu. *What gifts did God bestow vpon these foure children?*

An. The gifts of knowledge and vnderstanding.

Qu. *Besides these, what gaue he to Daniel?*

An. The gift of Propheſie, and to interpret dreames and visions, chapter 1. 17.

Qu. *When they were brought before the King, how did he like of them?*

An. He found them wiser then all his Enchanters and Astrologers, cha. 1. 20.

Qu. *What did the King then?*

An. Dreamed a dreame, which he could not remember, chap. 2. 1.

Qu. *Of whom did he aske counsell?*

An.

An. Of his Inchanters, chap. 2. 2.

Qu. *Did they tell him what was his dreame?*

An. No, they could not, cha. 2. 10.

Qu. *How did the King take it?*

An. He commanded, not onely they but all the wise-men of Babell should be put to death, of which number was *Daniel*, *Sydrach*, *Misach* and *Abednago*, chap. 2. 12.

Qu. *How did they escape?*

An. Daniel intreated respite of the King, & he would tell him his dreame, and the interpretation thereof.

Qu. *Did the King giue him respite?*

An. He did, chap. 2. 16.

Qu. *Whither went* Daniel *then?*

An. To his other brothers, ch. 2. 17.

Qu. *What to doe?*

An. To haue them ioyne in prayer with him to their God, that it would please him to reueale this mysterie vnto him, chap. 2. 18.

Qu. *What successe had they in their prayer?*

An. God shewed *Daniel* the dreame and the interpretation thereof, ch. 2. 19.

Qu. *Went he presently to the King?*

An. No: he gaue God thanks first, and prayed his holy name, chap. 2. 19.

Qu.

Qu. *What was the dreame?*

An. An Image, the head whereof was gold, the breſt and armes ſiluer, the belly and thighes braſſe, the legges yron, the feet, part yron, part clay.

Qu. *How long did it ſeeme to ſtand before the preſence of the King?*

An. Till a ſtone cut without hands, ſmote it in pieces, and ſcattered it like the chaffe of ſummer flowers.

Qu. *What became of the ſtone?*

An. It turned to a great mountaine, and filled the whole earth, chap. 2. 31. to 35.

Qu. *What was* Daniels *interpretation of the dreame?*

An. By gold, ſiluer, braſſe and yron, were meant the foure Monarchies of the world.

Qu. *Which was likened to gold?*

An. The Babilonians.

Qu. *Which to ſilver?*

An. The Perſians.

Qu. *Which to braſſe?*

An. The Macedonians.

Qu. *Which to yron and clay?*

An. The Romanes: and as theſe mettals did excel one another in goodneſſe, ſo ſhould alſo the foure Ages: growing ſtill worſe and worſe, till the

the comming of Christ.

Qu. *What is meant by the Stone?*

An. The kingdome of Christ, that should come at the end of these: which should ouerthrow the last, and remaine when all the rest were extinct.

Qu. *How did the king reward* Daniell *for the interpreting his dreame?*

An. Made him a great man, a chiefe ruler ouer the prouince of Babell.

Qu. *In this prosperity did* Daniell *forget his brethren?*

An. No: he made request to the king for them, and he aduanced them likewise to great offices.

Qu. *In what place?*

An. In the prouince of Babell, but *Daniell* sate as chiefe Iudge in the kings gate, chap. 2. 49.

Qu. *What befell afterward?*

An. The King set vp an Image, and commanded it to be worshipped.

Qu. *Where did he set it vp?*

An. In the plaine of Dura.

Qu. *What was the penalty of them that did not bow to this Image?*

An. To be burnt in a fiery Furnace.

Qu *To what end did the King ordaine this Ceremony?*

An. Because he feared, the Iewes (by their

the Religion) would haue altered the ſtate of his common-wealth, and therefore he meant to bring all to one kind of Religion.

Qu. *Who did refuſe to worſhip this Image?*

An. Sidrach, Miſach and *Abednago.*

Qu. *How were they dealt withall?*

An. Accuſed and brought before the King.

Qu. *Why brought they not* Daniell *as well as them?*

An. It ſeemed they were afraid to accuſe him, by reaſon of his great fauour and authority with the King.

Qu. *What did the king to* Sydrach, Miſach *and* Abednago?

An. Threatned them firſt, but when they would not yeeld, he commanded them to be bound and caſt into the burning furnace.

Qu. *Were they deſtroyed by the fire?*

An. No: their God in whom they truſted, ſent an Angell vnto them, that preſerued them, and burnt the Kings Officers, chap. 3.

Qu. *What did this to the king?*

An. Aſtoniſht him, ſo that he bad them come forth.

Queſt. *When they came forth, wa*

an

anything about them perish?

An. Not so much as an haire of their heads; nay, their garments retained not so much any sent of the fire, cha. 3. 27.

Qu. *Why was this miracle done?*

An. As well to confirme the faith of his Seruants, as to make the King confesse the God of heauen to bee of power aboue his Idols.

Qu. *Did the king make any such confession?*

An. Yes, and ordayned a Law, that whosoeuer blasphemed the God of *Sydrach*, *Misach*, and *Abednago*, should be torne in pieces, chap. 3. 29.

Chapter 4. to 8.

Question.

HOw oft did the King dreame?

An. Twise.

Qu. *What was his latter dreame?*

An. A tree in the midst of the earth, tall and spreading, so that the fowles of the ayre did build in it: the beasts of the field were couered with the shadow, and all flesh fed of the fruit thereof. Then he beheld a Watch-man, and an Angell descending from heauen,

that said, cut downe the tree, breake his branches, shake off his leaues, and scatter his fruit, that the beasts may flye from vnder it, and the birds from off the branches: Neuertheleſſe, leaue the ſtumpe of his roote in the earth, and binde it with a band of yron amongſt the graſſe, and let it be wet with the dewe of heauen, and let his heart be changed from man to beaſt, and let his portion be amongſt the beaſts of the field, till ſeauen yeeres be paſt ouer him, chap 4. 8. to 13.

Qu. *What was* Daniels *Interpretation?*

An. That the tree did repreſent the Kings perſon; the height, bredth, and fruitfulneſſe thereof, his magnificence and pompe; the cutting of it downe, his diſpoſition to liue amongeſt the beaſts of the field for ſeauen yeeres, till he did confeſſe the moſt High to beare rule ouer the Kingdomes of men, and to diſpoſe of them according as hee pleaſeth.

Qu. *Why did God ſend this viſion to the King?*

An. To admoniſh him of his intollerable pride and blaſphemie.

Qu. *Was he conuerted at the interpretation thereof?*

An.

An. No, but continued ſtill in his pride, till God draue him from his kingdome.

Qu. *When was he reſtored?*

An. At the end of ſeauen yeeres, when he confeſſed his ſinne, and glorified God.

Qu. *What became of him afterward?*

An. His kingdome was augmented, and he dyed in peace, chap. 4. 33.

Qu. *Who ſucceeded him?*

An. Euilmerodach, & then *Balſhazar.*

Qu. *What did* Balſhazar?

An. Made a feaſt to a thouſand Princes, and dranke wine.

Qu. *At what time?*

An. Euen when *Darius* had beſieged the Citie.

Qu. *What plate had he to drinke in?*

An. The holy veſſels of the Lord, which *Nabuchadnezzar* brought from Ieruſalem.

Qu. *Who drunke in them?*

An. Hee, his Princes, Wiues, and Concubines.

Qu. *Was God diſpleaſed therewith?*

An. Yes.

Qu. *How did he ſhew his diſpleaſure?*

A. By a hand writing vpon the wall.

Qu. *What was the writing?*

An. God hath numbred thy Kingdome, and hath finished it. } *Mene*

Thou art weighed in the Ballance, and found too light. } *Tekel*

Thy Kingdome is diuided to the Medes and Persians. } *Peres*

Qu. *Who read it?*

An. Daniell.

Qu. *What was his reward?*

An. A purple roabe, a chaine of gold, and to be made the third Ruler in the Kingdome, chap. 5.

Qu. *How long lived* Balshazzar *after this?*

An. He was slaine that night.

Qu. *Who succeeded him?*

An. Darius.

Qu. *How old was hee when hee tooke the Kingdome?*

An. Threescore and two yeers old, chap. 5. 31.

Qu. *What fauour found* Daniel *with Darius?*

An. He made him one of three that commaunded a hundred and twenty gouernours, which were set ouer the whole Kingdome of Babilon, chap. 6. 2.

Qu.

Qu. *How did his fellow Officers take it, that he being a ſtranger ſhould be equall with them in authoritie?*

An. Enuied him.

Qu. *Was that all?*

Anſ. No: they laid a ſnare to entrap his life.

Qu. *What was that?*

An. They cauſed the King to make a decree & ſeale it, that whoſoeuer did prefer any petition, eyther to God, or man, for thirty dayes (but to the king) ſhould be caſt into the Lyons denne.

Qu. *How did they know this would entrap* Daniel?

An. Becauſe they knew that hee was religious, and thrice euery day vſed to pray vnto his God.

Qu. *Did* Daniel (*for this Decree*) *refraine from prayer?*

An. No.

Qu. *Why?*

An Becauſe he knew it was better to diſobey man than God.

Qu. *Where did his enemies eſpie him at prayer?*

An. In the window of his houſe, which opened toward Ieruſalem.

Qu. *Did they ſtraightway attach him?*

An. No: they tolde the King firſt.

Qu. *How did he take it?*

A. He was much grieued for *Daniel.*

Qu. *He might then haue pardoned him.*

A. He could not because of the law.

Qu. *How then?*

An. Daniel was attached & throwne into the Lyons denne, and a stone put vpon the mouth of the caue.

Qu. *Where was the King at that time?*

An. In presence, & sealed the stone with his Signet, that the Law might be throughly executed.

Qu. *What said the King to* Daniel *when he was let downe?*

An. He comforted him.

Qu. *How?*

An. In these words: Thy God whom thou alwayes seruest, euen he will deliuer thee.

Qu. *Wither went the King then?*

An. To his Palace.

Qu. *How did he rest all night?*

An. He could not sleepe, cha. 6. 18.

Qu. *What did he in the morning?*

An. Rose earely & came to the caue.

Q. *What said he when he came thither?*

An. Cryed aloud, and asked *Daniell* if his God had deliuered him.

Qu. *What answered* Daniell?

An. That God had sent an Angell, and

and ſtopt the mouthes of the Lyons, chap.6.22.

Qu. *Was* Daniell *then taken vp?*

An. Preſently, and his accuſers, their wiues, and children, caſt downe in his ſtead.

Qu. *How did the Lyons vſe them?*

An. Tore them in peeces.

Qu. *What did this miracle worke in* Darius?

An. Two things: great ioy, and a publication of a decree.

Qu. *What was the decree?*

An. That all nations ſhould tremble and feare before the God of *Daniell.*

Qu. *Which was the firſt viſion that* Daniell *had?*

An. The viſion of the foure beaſts.

Qu. *What is vnderſtood by that?*

An. The foure Monarchies before ſpoken of.

Qu. *Of the foure, which was the worſt?*

An. The Romane Monarchy.

Qu. *Why?*

An. Becauſe it in ſprang vp the moſt perſecuters of the Church of God, chap.7.25.

Question.

WHat was Daniels *second vision*?

An. The Ramme with two hornes, and the Goat with one.

Qu. *What is vnderstood by the Ramme with two hornes?*

An. Darius, and his two Kingdomes of the Medes and Persians.

Qu. *What vnderstand you by the Goat with one horne?*

An. Alexander sole King of Macedonia, that slew *Darius*, and became Monarch of the world.

Qu. *Who succeeded* Alexander?

An. The Empire was diuided into foure parts by foure of his Princes: whereof, *Cassander* had Macedonia: *Seleucus* Syria; *Antigonus* Asia the lesse; and *Ptolomæus* Ægypt.

Qu. *Who succeeded* Seleucus?

An. His sonne *Antiochus*.

Qu. *What was he?*

An. A great persecuter of the Church chap. 8. 12.

Qu. *How was he put downe?*

An. By the hand of God

Qu. *Did* Daniell *see the end of their captiuitie?*

An.

An. Yes, and was tolde in a viſion, how many yeares it ſhould be from the building of the Temple to the comming of Chriſt.

Qu. *How many yeares ſhould that be?*

An. Foure hundred thirtie and foure yeares.

HOSEA.

Chapter 1. to 6.

Queſtion.

When did Hoſea *propheſie?*

An. In the dayes of *Vzziah, Iotham, Ahaz,* and *Ezechiah,* Kings of Iuda, and in the dayes of *Ieroboam,* king of Iſrael, chap 1.1.

Qu. *How long did he propheſie?*

An. Seauentie yeeres.

Qu. *Wherein ſtood his doctrine?*

An. In alluring and deterring.

Qu. *How did he allure the people?*

An. By the ſweetneſſe of Gods promiſes.

Qu. *What to doe?*

An. To obey and loue him.

Qu *How did he deterre them?*

An. By threatning Gods plagues to fall vpon them.

Qu. *For what?*

An. For their vicious and wicked liuing.

Qu. *Was Idolatry vſed in thoſe dayes?*

An. Very much.

Qu. *Where?*

An. In the Synagogue and other places.

Qu. *What doth the Prophet call the Synagogue?*

An. *Diblaim*: that is, rottenneſſe.

Qu. *What doth he call the people?*

An. *Gomer*: that is, corruption, the daughter of rottenneſſe.

Qu. *Why doth he vſe theſe tearmes?*

An. To ſhew the filthineſſe of their Idolatry, chap. 1.

Qu. *What is the fruit of corruption?*

An. *Lo-ammi*: that is, not my people.

Qu. *What is vnderſtood by that?*

An. That ſo long as we delight in ſinne, we are not Gods people.

Qu. *What is the fruit of ſinne?*

Anſ. Deſtruction.

Qu. *What cauſeth deſtruction?*

An. Want of knowledge, chap. 4. 6.

Qu. *How commeth want of knowledge?*

An. By neglecting Gods word.

Queſt.

Qu. *What doe we fall into for want of knowledge?*

An. Into all manner of ſinnes, as ſwearing, lying, killing, ſtealing, and whoring, chap 4.2.3.

Qu. *What is requiſite for the preventing of theſe euils?*

An. Inſtruction.

Qu. *From whom?*

An. From the Learned

Qu. *What will the Lord doe to the Miniſter that is not able to inſtruct?*

An. Caſt him off.

Qu. *What to the people that being inſtructed doe not follow it?*

An The ſame, chap 4.6.

Chap. 6. to 14.

Queſtion.

WHat is the fruit of affliction?

An. It cauſeth vs to ſeeke to God, as the wounded to the Phyſitian.

Qu. *Will God be ready to receiue vs?*

An. Yes, and to heale vs as he did hurt vs.

Qu. *How muſt we come to the Lord?*

An. With Obedience in heart towards him, and Loue towards

our

our neighbours, chap. 6. 6.

Qu. *How will he entertaine vs?*

An. Hee will be our God, and wee ſhall be his people, chap. 2. 23. He will be ioyned vnto vs, as the Bridegroome to his Bride, neuer to be ſeparated, ch. 2. 20.

Qu. *But if we keepe aloofe, and come not at him, what will he doe?*

An. He will forſake vs, as we forſake him.

Qu. *For what doth the Prophet complaine againſt the king?*

An. For ſuttetting and exceſſe, ch. 7. 4.

Qu. *For what againſt the people?*

An. For flattering their King in his wickedneſſe.

Qu. *For what elſe?*

An. When they cried, they did not crie to him, chapter 7. 4. When they ſought helpe, it was at the hands of men, chap. 7. 11.

Qu. *How doth God deale with vs when we flye from him to the helpe of men?*

An. Spreads a net before our feet, and intangles vs in our owne deuiſes, chap. 7. 12.

Qu. *Whither did Iſraell flye for helpe?*

An. To Ægypt.

Qu. *What found they there?*

An. Nettles in their pleaſant places, and thornes in their Tabernacles, cha. 9.6.

Qu. *How were they plagued at home?*

An. With famine and ſlaughter.

Qu. *With famine, how?*

An. The floure and the wine-preſſe did not feede them, and the new wine failed them, chap. 9.2.

Qu. *With ſlaughter, how?*

An. Ephraim (ſaith the Lord) ſhall bring forth his children to the murderer, chap. 9.3. and 14.1.

Qu. *Was this the laſt of their puniſhment?*

An. No; Samaria the chiefe Citie of Iſraell was deſtroyed, as the ſome vpon the water, chap. 10.7. And the reſt of the Cities the ſword fell vpon, and deuoured them, chap. 11.6.

Qu. *What became of the people that ſuruiued?*

An. They were led away into Aſſyria, chap. 11.5.

Qu. *How doth God expreſſe the terrour of his iudgement againſt the wicked?*

An. In comparing himſelfe to a whirle-winde, them to chaffe; himſelfe to a Lyon, and them to his pray; whom he will ſcatter and deuoure, chap. 13.3.1.

Qu.

Qu. *How doth he expreſſe his fauour to the godly?*

An. He will ſay to Death, I will be thy death; and to the graue, I will be thy deſtruction, for their deliuerance, chap. 12. 14.

Qu. *How doe the wicked meaſure the fauour of God?*

An. By outward proſperity, chapter 12. 8.

Qu. *How doe the godly meaſure his fauour?*

An. By inward graces.

Qu. *How might Samaria, and the whole Kingdome of Iſraell haue auoyded their ruine?*

An. By hearkening to the Prophets, that told them of it long before.

Qu. *Are not we admoniſhed in the like maner in theſe dayes?*

An. Yes.

Qu. *By whom?*

An. By Gods Preachers.

Qu. *What muſt we learne?*

An. By the harmes that fell to Iſraell, to auoid the like threatned to vs, if we forſake not our wickedneſſe.

IOEL.

Question.

VVHat doth Ioel teach?

An. Repentance.

Qu. *How?*

An. By telling Iuda of the great plague that was fallen vpon them for their sinnes.

Qu. *What was the plague?*

An. Famine.

Qu. *In what manner?*

An. Their Corne and fruit-trees were destroyed.

Qu. *How?*

An. By Caterpillers, and other cankrous wormes, chap. 1. 4.

Qu. *What was the efficient cause of this plague?*

An Drunkennesse, and surfetting, chap. 1. 5.

Qu. *What was the effect?*

An. Men howled, and cattle pined, chap. 1 10 18.

Qu *What is the meanes to avoid such and the like plagues?*

An. Repentance & prayer, cha. 1. 14.

Qu.

Qu. *But Iuda not reformed by this plague, what other doth* Ioel *propheſie ſhal fall vpon them?*

An. The ſword.

Qu. *By whoſe practiſe?*

An. The King of the Aſſyrians.

Qu. *What kinde of fellow doth hee deſcribe him to be?*

An. One, before whoſe face ſhould ſtand terrour, and behinde his backe deſtruction, chap. 2. 3. 6.

Qu. *How doth hee teach vs to auoyd this plague?*

An. By Repentance likewiſe and Prayer.

Qu. *What doth the Lord promiſe if we doe repent?*

An. For ſcarcity, abundance: I will ſend you Corne, and Wine, and Oyle, (ſaith the Lord) and you ſhall be ſatisfied, chap. 2. 19. and for warre, peace: I will remoue farre from you your enemies, chap. 2. 20.

Qu. *What doth he promiſe beſide?*

An. Increaſe of ſpiritual graces, and the confuſion of them that were their enemies, chap. 3. 7. 8.

AMOS.

Amos.

Question.

Of what birth was Amos?

An. A poore heardmans sonne.

Qu. *Where was he borne?*

An. At Tecoa, a poore towne, sixe miles from Ierusalem.

Qu *In whose dayes did he prophesie?*

An. In the dayes of *Vzziah* King of Iuda and *Ieroboam* King of Israell.

Qu *How doth he procure authority to his doctrine, considering he was of so base a parentage?*

An. By saying that his words are the words of God, chap 3.3.

Qu. *Against whom doth he first prophesie?*

An. Against Damascus, the Philistims, Tyre, the Idumeans, Ammonites and Moabites.

Qu. *What was his purpose in that?*

An. To shew if God punished the sinnes of such as scarce had any knowledge of him, much more would hee afflict the Iewes whom hee had from

from age to age nurſed vp in his diſcipline.

Qu. *Againſt whom doth he next propheſie?*

An. Againſt the Kingdomes of Iſrael and Iuda.

Qu. *What ſinnes of theirs doth he finde out?*

An. Crueltie, preſumption, ſecuritie, lacke of pittie, hoording vp of corne, and couetouſneſſe.

Qu *How were they cruell?*

An. They turned iudgement into wormwood, that is, in ſtead of equity they executed oppreſſion, chap. 5. 7

Qu. *What was their puniſhment for that ſinne?*

An. They ſhould build houſes, and not dwell in them; and plant vineyards and not eate the grapes thereof, chap. 5. 11.

Qu. *Why?*

An. Becauſe the foundation was laid by the ruine of the poore.

Qu. *How were they preſumptuous?*

An. Notwithſtanding Gods threatnings, they ſtill thought themſelues innocent.

Qu. *How doth he reproue that ſinne?*

An. By asking a queſtion.

Qu.

Qu. *What is the question?*

An. Can a trumpet be blowne in the Citie, and the people not be afraid? that is, can God by his Prophets cry out against sin, and the people thinke there is no sinne? chap. 3 6.

Qu. *How were they secure?*

An. They stretcht themselues vpon beds of Iuory, eate the Lambes of the flocke, had musicke, dranke wine in bowles, but no man pitied the poore, chap. 6. 4. 5. 6.

Qu. *What is the punishment of such people?*

An. Their feasts shall be turned to mourning; their songs to lamentation, and their ease into vnrest, chap. 8 10. 12.

Qu. *How were they couetous?*

An. They swallowed vp the poore, chap 4.

Qu. *How was that?*

An. By hoording vp things necessary for food and clothing, and so procuring a dearth, that they might sell deere euen the very refuse of their merchandise, and make their great measure small, & their weight little, chap 8. 5. 6.

Qu. *What hath the Lord sworne hee will doe to such people?*

An.

An. He hath ſworne by the excellency of *Iacob*, that he will neuer forget any of their workes, chap. 8. 7. Though they digge into hell, thence hee will fetch them: though they climbe vp into heauen, from thence hee will bring them, though they ſinke into the bottome of the ſea, there wil he command the Serpent to bite them: and though they goe into captiuitie, he will follow them with the ſword, and ſet his face againſt them, there ſhall be no way for them to eſcape, chap. 9. 2. 3. 4.

OBADIAH.

Queſtion.

WHat ſinne doth Obadiah *complaine of?*

An. The lacke of Charitie.

Qu. *In whom?*

An. In brother toward brother.

Qu. *Who were they?*

An. The Edomites againſt the Iſraelites.

Qu. *How were they brothers?*

An. The Edomites came of *Eſau*, and the

he Israelites of *Iacob*.

Qu. *What wrong did the Edomites to the Israelites?*

An. Ioyned with their enemies; reioyced at their destruction, and holpe to beare away the spoile, chap. 1. 11. 12. 13.

Qu. *How did God punish them?*

An. Hee made the house of *Iacob* a fire, and the house of *Ioseph* a flame, and set the Edomites betweene them as stubble to be deuoured, chap. 1. 18.

IONAH.

Question.

Whither was Ionah *sent?*

An. To Niniueh, the chiefe Citie of the Assyrians.

Qu. *What to doe?*

An. To preach.

Qu. *Did he obey the commaundement of God?*

An. No: hee broke it.

Quest. *How?*

An. He went another way.

Qu. *Whither?*

An. To Tharshish.

Qu.

Qu. *What moued him to say so?*

An. His owne reason.

Qu. *Why?*

An. Because he thought if the Iew repented not by his doctrine, much lesse would the Heathen.

Qu. *How did he for passage?*

An. Hyred a ship and payd his fa

Qu. *When he was at Sea, what happened?*

An. A tempest.

Qu. *Who caused that tempest?*

An. God.

Qu. *To what end?*

An. To checke the disobedience of *Ionah.*

Qu. *What did* Ionah *during the tempest?*

An. Sleepe.

Qu. *What did the Marriners?*

An. Studyed to finde the cause of this disturbance.

Qu. *After what manner?*

An. By casting of lots.

Qu. *To whom fell the Lot?*

An. To *Ionah.*

Quest. *What did the Marriners with* Ionah?

An. Threw him into Sea.

Qu. *Was he drowned?*

An. No, though his ſinne deſerued it, yet God preſerued him.

Qu. *How?*

An. He ſent a Whale that ſwallowed him.

Qu. *What followed?*

An. The tempeſt ceaſed, and the Marriners glorified God.

Qu. *But what did* Ionah *being in the fiſhes belly?*

An. Thought vpon his ſinne, and cryed to the Lord.

Qu. *How did the Lord deliuer him?*

An. Cauſed the Fiſh to caſt him vp vpon dry land.

Qu. *How long had he beene in the fiſhes belly?*

An. Three dayes and three nights.

Qu. *And what followed then?*

An. The Lord ſpake to *Ionah* the ſecond time, and bad him ariſe and goe to Niniueh, and preach Repentance.

Qu. *Did he now obey?*

An. Yes, and cryed in the ſtreets: Yet fortie dayes, and Niniueh ſhall be ouerthrowne.

Qu. *How did the people entertaine his doctrine?*

An. With feare and trembling.

Qu. *What did they?*

An.

An. Proclaimed a faſt from the gre-
teſt to the ſmalleſt, the King himſe
roſe from his Throne, caſt off his rob
and put on ſackcloath, commaunde
all his ſubiects to doe the like, and th
neyther man nor beaſt ſhould ta
food, till they had cried to the Lo
for mercy.

Qu. *When the Lord ſaw their repe-
tance, what did hee?*

An. Turned away his wrath and ſa
ued their Citie.

Qu. *How did* Ionah *take their de-
uerance?*

An. He was angry.

Qu. *Why?*

An. Becauſe being a Prophet, he
ſhould be found falſe of his word, and
therefore began to vpbraid God.

Qu. *In what manner?*

An. O Lord (ſaid he) was not this
my ſaying when I was yet in my coun-
trey? That thou waſt a gracious God,
merciful, and ſlow to anger, and repen-
teſt thee of euill, for which cauſe I fled
to Tharſhiſh. Therefore I beſeech thee
take my life, rather then let me liue in
infamie.

Qu. *Whither went he then?*

An. Out of the Citie, to ſee if after
forty

fortie dayes, the Lord would destroy the Citie.

Qu. *On which side of the Citie sat he?*

An. On the east side.

Qu. *How was he covered?*

An. He built him a Booth.

Qu. *What did God cause to grow over him to shadow him?*

An. A gourd.

Qu. *What became of the gourd?*

An. The next morning a worme stucke it, and it withered.

Qu. *Did* Ionah *suffer any inconvenience by that?*

An. The Easterne winde and Sunne beames beate vpon *Ionahs* head, and made him faint, so that he was grieued for the losse of the gourd.

Qu. *What said the Lord to him then?*

An. Hast thou pittie (said he) on the gourd, for which thou hast not laboured, nor madest it grow, which came vp in a night and perished in a night? and wouldest thou not haue me pittie Niniueh, wherein there are sixe-score thousand persons that cannot discerne the right hand from the left, and also much cattle?

Qu. *What learne we by this.*

An. That we must not measure the

prouidence and mercy of God, after the square of our humane affections.

Qu. *What was the finall cause of sending* Ionah *to Niniueh?*

An. By the sodaine repentance of these heathen people to reproue the obduracy and hardnesse of heart in his owne children, that many yeeres were called vpon, and these but few dayes.

MICAH.

Question.

VVHat sins doth Micah *reproue?*

An. The contempt of Gods word.

Qu. *How did the Iewes contemne the word?*

An. In forbidding the Prophets to prophesie.

Qu. *What persons did he reproue?*

An. The Princes.

Qu. *For what did he reproue them?*

An. For selling Iustice for money, and eating the flesh of the people, flaying off their skinnes, breaking their bones, and chopping their flesh to pieces, chap. 3. 1. 3.

Qu.

Qu. *What is vnderstood by that?*

An. Their pilling and polling of the Common-wealth.

Qu. *Whom else doth he reproue?*

An. The Prelates for their couetousnesse and Synomie, chap. 3. 11.

Qu. *And whom else?*

An. The rich Merchant.

Qu. *For what?*

An. Because he is full of lyes and deceit, chap. 6. 12.

Qu. *What are the vertues hee commended?*

An. Silence and patience, cha. 7. 5. 9.

NAHVM.

Question.

WHat doth Nahum *teach?*

An. That it is dangerous to resolue to liue in the feare of God, and fall from it againe.

Qu. *By what example?*

An. By example of the Niniuites.

Qu. *Did they so?*

An. Yes, they quickely forgot the preaching of *Ionah*, and the mercy that

God shewed them at that time and turned againe to their former iniquitie, for which *Nahum* propheſies their deſtruction.

Qu. *And were they then deſtroyed?*

An. Yes.

Qu. *By whom?*

An. By the Caldeans.

HABAKKVK.

Queſtion.

WHat did Habakkuk *preach againſt?*

Anſ. The pride and tyranny of the Caldeans, that were puſt vp with their ſpoyles and victories.

Qu. *What doth hee compare the men of this world to?*

An. To fiſhes.

Qu. *What is his reaſon?*

An. Becauſe as amongſt Fiſhes, the great deuoure the ſmall, ſo is it amongſt men, chap. 1. 14.

Qu. *How loathſome is tyranny & pride?*

An. So loathſome, that the very ſtones of the wall ſhall cry out againſt it, chap. 2 11.

Qu. *What did he propheſie ſhould be*

the

the end of the Caldeans?

An. Ruine and destruction.

Qu. By *whom?*

An. By the Medes and Persians, chap. 2. 8.

ZEPHANIAH.

Question.

When propheſied Zephaniah?

An. In the dayes of *Ioſiah*, King of Iuda.

Qu. *How did he terrifie the wicked?*

An. By fore-telling them of their vtter destruction, and carrying into captiuitie.

Qu. *How did he comfort the godly?*

An. By prophecying their returne, and happineſſe, and the reuenge God would take vpon their enemies.

HAGGAI.

Question.

Which are the three laſt Prophets?

An. Haggai, Zachary, Malachy.

Qu. *When were these three sent?*

An. After the seauenty yeeres of captiuitie were expired.

Qu. *For what cause?*

An. To comfort the people, and to incourage them to haste the building of the Temple.

Qu. *Were they slacke in that busines then?*

An. Yes, preferring their owne priuate gaine, in toyling for wealth, and building themselues faire houses, before the glory of God.

Qu. *What was the reason?*

An. They had no reason at all, yet as corrupt men that neuer want policie to excuse their vile disposition, they pretended the time was not yet come, chap. 1. 2.

Qu. *Who reproued them?*

An. God first, and *Hag gai* afterward.

Qu. *How did God reprove them?*

An. By sending a Famine amongst them.

Qu. *How did the Prophet reprove them?*

An. By rebuking them in these words: Is it time for your selues to dwell in seeled houses, and not to build

build the house of the Lord?

Qu. *Were they vpon this conuerted?*

An. Yes.

Qu. *What was the signe of their repentance?*

An. Feare before the Lord, chapter 1.12.

Qu. *How did the Lord comfort them?*

An. Sent his Spirit vnto them, saying, Bring wood, and build this house, and I will be fauourable vnto it, chap. 1.8.

Qu. *Who were the chiefe of the people in this worke?*

An. Zerubbabell the sonne of *Shealtiel*, and *Iehoshua* the sonne of *Iehosadak* the high Priest.

Qu. *What was the promise of God vnto them?*

An. That although his house seemed nothing like so sumptuous and beautifull as that which *Salomon* built; yet if they would haue patience, the time should come, that he would make it far more glorious.

Qu. *How is that to be vnderstood?*

An. Not of the materiall Temple, built with wood and stone; but of the spirituall, which should be erected by the comming of Christ, ch. 2.10.

Qu. *What saith the Lord here of their sacrifices?*

An. That they were vncleane.

Qu. *How?*

An. Not in the things themselues, but because the persons that offered them were vncleane.

Qu. *What learne we by that?*

An. Neyther to offer prayer, nor thankesgiuing to the Lord, but with a pure heart: for the intent of the heart, and not the word of the mouth iustifieth.

ZACARIAH.

Question.

WHose sonne was Zachariah?

An. The Son of *Barachia.*

Qu. *Why was he sent?*

An. To instruct and comfort the people.

Qu. *How did he instruct them?*

An. That they should auoid the wickednesse of their Fathers.

Qu. *How did he comfort them?*

An. By telling them God would be mercifull vnto them, assist them in their

their worke, chap. 1. 16. Put backe their enimies, chap 1. 15. Fill them with all plenty of graces, chap. 1 17. Be a wall of fire about his Church, and a continuall light in the midst thereof, chap. 2. 5. And that *Zerubbabell* as hee had begunne so should hee finish the Temple against all hinderances whatsoeuer, chap. 4. 9.

Qu. *If they did serue the Lord vpon whom would he cast their affliction?*

An. Vpon their enemies.

Qu. *How should their Zeale to Gods seruice be manifested?*

An By their workes, chap 1. 3.

Qu. *What should be their best cloathing?*

Ar. Not silkes, nor precious stones, but righteousnesse through Christ, chap. 3. 4

Qu *What doth he prophesie of Christ?*

An. That hee should be both King and Priest, by the crownes that were set vpon the head of *Iehoshua*, chap 6. 11.

Qu. *Why should those titles be attributed vnto him?*

An. To signifie all power was giuen vnto him spirituall and temporall.

Qu *In what sort was Christ promised to come?*

An. Humbly, and in great pouerty, riding vpon an Asse, chap. 9.

Qu. *And why?*

An. Because the Prophets had set forth his Kingdome without Maiestie & pomp: yet that his dominion should stretch from Sea to Sea, chap. 9. 10.

Qu *But wherein stood the errour?*

An. In their grosse and earthly imaginations, hauing the eyes of their minds fixt vpon the transitory pompe of this world, and not vpon the true and spirituall glory of eternitie.

Qu. *After the Iewes returne, and repayring of the Temple were they at peace?*

An. No, they had many afflictions and temptations for the tryall of their patience, and approuing of their faith, onely such as beleeued had the peace of conscience.

MALACHIE.

Question.

WHat *is the first sinne* Malachie *reproueth?*

An. Obstinate hypocrisie.

Qu.

Qu. *Wherein?*

An. In that the Ievves were manifeſt offenders, and yet ſeemed to iuſtifie themſelues, chap. 1. 6.

Qu. *If we make God our Father, what doth he require of vs?*

An. Honour.

Qu. *If we make him our Lord, what?*

An. Feare, chap. 1. 6.

Qu. *What is the ſecond ſinne* Malachy *reproueth?*

An. Careleſneſſe in the Prieſts, that thought any ſacrifice was ſufficient, & did not examine whether it were according to the Law or not, chap. 1. 8.

Qu. *What was required in the Prieſt?*

An. A care in his heart to ſerue God aright, and his lips to be a treaſure of knowledge, to inſtruct the people, cha. 2. 1. 7.

Qu. *What is the third ſinne the Prophet reproueth?*

An. The marrying wiues of a ſtrange religion.

Qu. *What is the puniſhment of that ſinne?*

An. The Lord will cut him off that doth ſo, chap. 2. 11. 12.

Qu. *What is the fourth ſinne?*

An. Breach of wedlocke, ch. 2. 14.

Qu.

Qu. *What is the sist?*

An. Their distrust, saying, it was in vaine to serue God, seeing the proud prospered, and they were croſt, chap. 3. 14. 15.

Qu *From whence proceeded that sinne?*

An. From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe euer present to defend them, they would straight way murmure, which was a signe also of ingratitude.

Qu. *How?*

An. In that they forgot their former deliuerance.

Qu. *Who should be the next Prophet to succeed them?*

An. Iohn Baptist.

Qu. *Wherein should his office consist.*

An. In ioyning the people together in one vnity of Faith, and pronouncing Gods iudgements against such as should refuse to receiue Christ, chap. 4. 5.

Qu. *Who should be the last?*

An. Christ Iesus, the true Sonne of righteousnesse, whose comfortable beames of mercy shine vpon our soules to eternall happinesse.

Amen.

The

The Doctrine of the New Testament.

Except we abide in Christ, we can doe no good thing. Iohn 15.16.

The Induction.

Question.

WHat doth the New Testament include?

An. The Gospell.

Qu. *What is the Gospell?*

An. A message of glad tidings.

Qu. *What doth it principally contayne?*

An.

An. The Hiſtory of Chriſt.

Qu. *Vpon how many points ſtands the Hiſtory of Chriſt?*

An. Vpon fiue.

Qu. *Which be they?*

An. Vpon his Birth, his Life, his Death, his reſurrection, and Aſcenſion.

Qu. *What doth his birth teach vs?*

An. That hee is the day-ſtarre of mercy, riſen to conduct vs out of the darkeneſſe of death and guide our feete into the way of peace. Luke 1. ver. 7. 8.

Qu. *What doth his Life teach vs?*

An. All vertues requiſite for a true Chriſtian, he being the way, the truth, and the life, Iohn. 14. 6.

Qu. *What doth his death teach vs?*

An. That our debt is paid, and the rigour of the Law ſatisfied, due to vs for our ſinne, wherein conſiſteth our full Redemption, Mat. 20. 28. Gal. 4. 5. Heb. 6. 10.

Qu. *What doth his Reſurrection teach vs?*

An. The conqueſt ouer death, ſinne, and hell, wherein ſtandeth our Iuſtification, Rom. 4.

Qu. *What doth his Aſcenſion teach vs?*

An. That our paſſage into Paradiſe is

is by him made open, which before (through sinne) was shut vp against vs, to the intent that where hee is, we also may be, Iohn 14.2.3. and 12.26.

Qu. *What doth Christ require of vs for all these benefits?*

An. Two things.

Qu. *Which be they?*

An. Faith and Obedience.

Qu *What is Faith?*

An. An assured beliefe of all his words and deedes.

Qu. *What is obedience?*

An. A constant endeuour to performe all that hee hath commanded, Mat. 28.20.

Qu. *How doth the Old and New Testament agree?*

An. In this, that they both teach to know one God, imbrace one faith, and erect one Church.

Qu. *How doe they differ?*

An. Foure manner of wayes.

Qu. *Which be they?*

An. First, touching the publication: secondly, their effect and fruit: thirdly, their ceremonies: and fourthly, their teachers.

Qu *How doe they differ touching their publication?*

An.

An. The Law was publisht with terrour, the Gospell with ioy.

Qu. *How doe they differ touching their fruit?*

An. The fruit of the Law is death, Deut.27.26. The fruit of the Gospell, life, Iohn 17.3.

Qu. *How touching their ceremonies?*

An. In the Law, their Altar was made of stone: in the Gospell, our Altar is Christ Iesus, Heb. 13.10. In the Law, they did sacrifice Calues: in the Gospel, our sacrifice must be the Calues of our lips, Prayer and Thankesgiuing, Heb. 13.15. In the Law, they did circumcise the foreskin: in the Gospel, we must circumcise and cut off the lewd affections of our hearts, Rom.2.29. In the Law, their Passeouer was a Lambe of the flocke, Exod. 12.4. in the Gospel, our Passeouer is the Lamb Christ Iesus, 1 Cor. 5.7. In the Law, the Passeouer was but the shadow of the thing: in the Gospell, the Passeouer is the thing it selfe.

Qu. *How did they differ touching their teachers?*

An. The publisher of the Law was man, *Moses*: the publisher of the Gospel God and man, Christ. The Teachers of

of the Law fore-told the comming of Christ in the flesh; Esay. 7. 14. the Teachers of the Gospell fore-tell his comming in glory, Mat. 24. 30. 31. and 25. 31. The Teachers of the Law led forth the children of God to Canaan; Iosh. 12 6. the Teachers of the Gospell direct them to heauen. Mat. 5. 3. 8. 10: They deliuered them from the hands of humane tyrants; Exod. 12. 31. Iudg. 16. 30. Christ in the Gospell sets vs free from the hands of the spirituall tyrant, the Diuell. 1 Cor. 15. 54.

Qu. *How many are the writers of the Gospell?*

An. Foure.

Qu. *Which be they?*

An. Mathew, Marke, Luke, and *Iohn.*

Qu. *Is the subiect of those holy writers all one?*

An. It is.

Qu. *What method shall we then vse to draw particular poynts of doctrine from each of them, and not iterate any thing?*

An. Diuide the whole Historie of Christ into foure parts, and euery part into foure branches.

Qu. *Content; what are the foure branches I shall dispute with you vpon, in the Gospell after* Matthew.

An.

An. These; Christ his Birth, his persecution, Baptisme, and Election of his Apostles.

Doctrine out of the Gospell after MATTHEVV.

Question.

VVHat was Matthew *by profession?*

An. A Publicane.

Qu. *What were the Publicanes?*

An. Those kinde of Iewes which in the name of the Romanes did gather vp the taxes and tallages imposed vpon the people.

Qu. *How came he to be an Apostle?*

An. Christ called him as he was sitting at the receipt of custome, who presently notwithstanding the scandals and bad reports which the Iewes had giuen out of Christ, and that he himselfe was exceeding rich, left all and followed him.

Qu. *What doth* Matthew *first set down?*

An.

An. The comming of Christ vnto the world.

Qu. *How is that?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Once in the flesh: many times in the spirit.

Qu. *How comes he in spirit?*

An. Two manner of wayes, by grace to inspire vs, as when the spirit of God fell vpon the 70. Elders, Num. 11. 25. 26. And vpon the Apostles, Act. 2. 3. 4. Or by faith to assure, as S. *Paul* saith, the same spirit beareth witnes with our spirit, that we are the children of God, Rom. 8. 15. 26.

Qu. *By what example doe wee learne Christs comming in the spirit?*

An. By the example of Gods appearance to *Eliah?*

Qu. *How was that?*

An. First, came a mighty winde, and tore the rocks, but God was not there: then rose an earth-quake, but God was not there: then came a fire, but God was not there: at last came a soft and still winde, and God was there, 1 King. 19. 11. 12.

Qu. *Doth Christ spirit after the same manner descend into vs?*

An.

An. Yes.

Qu. *How?*

An. First, there comes the breath his threatning voice, to breake our nie hearts: then an earth quake; that is, a trembling at his Iudgement: thirdly, a fire to trye if wee repent right: last of all, a soft voyce of hap tidings, which is the Lambe Christ Iesus.

Queſt. *How was his comming in the flesh?*

An. He was conceiued by the holy Ghoſt, and borne of the Virgin *Mary*, Mat. 1. 18.

Qu. *Is this all the times he shall come in the flesh?*

An. No; hee ſhall come at the later day.

Qu. *In what manner?*

An. With power and great glory, chap. 24. 30.

Qu. *What to doe?*

An. To iudge the world with righteouſnes, and the people with equitie, that is, to giue to euery one according to their deeds, Mat. 16. 27.

Qu. *Why did Christ take vpon him our flesh?*

Anſ. To ſatisfie for our ſinnes.

Qu

Qu. How?

An. In suffering vnderneath the iustice of GOD, what wee had deserued.

Qu. *What was the first euill that Christ suffered?*

An. Persecution.

Qu *When?*

An As soone as he was borne.

Qu. *By whom?*

An. By *Herod*, King of the Iewes.

Qu. *What learne we by this?*

An That a Christian life in this world from the day of our birth to the houre of our death is nothing but crosses and afflictions.

Qu. *How came Herod to be King?*

An. He bought it of *Cæsar*, for a great summe of money.

Qu. *How did hee behaue himselfe in the kingdome?*

An. Like a bloudy Tyrant, he slew all that were of the Linage of King *David*, and burnt their pedigrees, because hee feared to be driuen from his seate and authoritie by one which hee heard should spring of that Family, and therefore likewise he slew his Sister, & her Husband that was a Iew, and put to death his owne sonne, which he had

begot

begot vpon a Iewish woman.

Qu. *How long was it ere he could settle himselfe in the kingdome?*

An. Thirtie yeeres, continually troubled with warre vpon the Iewes, so hardly did they endure the gouernement of a stranger.

Qu. *Why was Ierusalem troubled, when newes was brought of the birth of a new King, which was Christ, knowing they were weary of the gouernment of* Herod?

An. First, to flatter him; because they would seeme to be affected as he was, for he was greatly troubled, Mat. 2.3. And secondly, because they feared there would arise a new occasion of bloudshed, by the contention of their two Kings.

Qu. *What was the end of* Herods *malice towards Christ?*

An. As it is of all persecutors of Gods people, his owne ruine: for Christ was deliuered from his rage; Mat. 2.13.

Qu. *Did his rage so end?*

An. No: when he saw himselfe mocked of the wise-men that promised to bring him word where Christ was, he most cruelly slaughtered all the young Children of Bethlehem and the coasts there abouts, thinking so to be sure of his

destruction. Mat. 2. 26.

Qu. *What doe we learne by the massacre of so many innocents, Christ onely reserued?*

An. That tyranny may destroy the body of Religion but not the soule

Qu. *Was that no fault in the Wise-men to breake promise with* Herod?

An. No: it is lawfull to breake promise in any thing, wherein the honour and seruice of God may be hindered.

Qu. *How was Christ preserued?*

An. By flight into Ægypt.

Qu. *Why did Christ, being God, giue place to the fury* Herod?

An. To shew that it is lawfull for vs to flye from persecution, and saue our liues, so it may be done without scandall to the Gospell. Mat. 10. 23.

Qu. *Why did he flye into Egypt, rather then into any other Country?*

An. For two causes: first, that the Scripture might be fulfilled, according to the Prophet *Osee*; *Out of Egipt haue I called my Sonne*; And secondly, to shew that he would forsake the Iewes for their ingratitude, and receiue the Gentiles.

Qu. *Wherein consisted their ingratitude?*

An. In stoning the Prophets and men of God which were sent vnto them

them for their souls health, Mat. 23.

Qu. *How doth Christ prophecie the ingratitude should be punished?*

An. By threatning vnto them a spirituall and a corporall plague.

Qu. *What was their spirituall plague?*

An. Famine of the word, and scarcitie of Teachers.

Qu. *What was their corporall plague?*

An. Ruine of their Citie, desolation of their Temple, and a generall dissipation and scattering of their whole nation at whose hand shall be required the bloud of all the Saints, from *Abel* to *Zachary*, the sonne of *Barachia*, whom they slew betweene the Temple and the Altar.

Qu. *How many were the benefits of God bestowed vpon the Iewes?*

An. Innumerable, but these especially; he saued *Noah* from the floud. *Abraham* from the Caldeans; he brought them afterward out of Ægypt through the red Sea, he fed them in the wildernesse with meate from heauen, and water from the Rocke, fortie yeeres space their garments neuer waxed old; hee led them drie-shod ouer Iordan, hee gaue them possession of one and thirty Kingdomes, he instructed them

in his true ſeruice: he built them a Temple: he ſupplied them daily with Prophets to be their guides: and finally ſent his onely begotten Son amongſt them, to be a Phyſitian both of their bodies and ſoules, whom they moſt cruelly put to death.

Qu. *What did firſt make knowne the birth of Chriſt?*

An. A ſtarre, Mat. 2. 2.

Qu. *How did that Starre differ from other Starres?*

An. In three reſpects: firſt, as touching the place, being lower fixed then other Starres: ſecondly, as touching the motion, mouing directly forward, and not circularly: and thirdly, as touching the time, it ſhone as well by day as by night.

Qu. *To whom did the Starre appeare?*

An. To the wiſe men of the Eaſt, to conduct them where Chriſt was borne.

Qu. *What is ſignified by that Starre?*

An. The Spirit of God which muſt illuminate our hearts, or we ſhall neuer finde the way vnto Chriſt.

Qu. *When the wiſe men found Chriſt what did they?*

An. As all men muſt doe when they haue once got knowledge of him.

Qu. *What is that?*

An. Acknowledge our loue and ſeruice to him by our externall oblations.

Qu. *What was their oblations?*

An. Gold, Frankinſence and Myrrh: gold, as he was a King; Frankinſence, as he was a Prieſt; and Myrrh, as he was a Prophet, Mat. 2. 11.

Qu. *But inſteed of theſe three things, what doe we Chriſtians learne to offer vnto him?*

An. For gold, purity of life; for Frankinſence, prayer and thankſgiuing; and for myrrh, patience in aduerſitie.

Qu *In the eleuenth Chapter of this Goſpell, Chriſt ſaith, I thanke thee Father, that thou haſt hid the knowledge of thy will from the wiſe and prudent, and haſt ſhewed it vnto babes, yet here he ſaith, the wiſe men came to worſhip him, What difference is there betwixt the wiſe men he ſpeaketh of there, and theſe mentioned here?*

An. By the wiſemen there, he vnderſtandeth ſuch as arrogantly depend vpon their owne knowledge, and meaſure all things by humane reaſon: By wiſe-men in this place he vnderſtands ſuch wiſe-men, as in things that belong to the honour of God, and our iuſtification, reiect the power and wiſedome

of

of man, and cleaue onely to the grace of God through Christ, and the sincerity of his word. In which sense they are also called babes, Matth. 11. verse 25.

Qu. *In professing of Christ what comfort haue wee?*

An. A three-fold comfort: first, we know he is our Lord, and can and will defend vs from all our enemies, Matth. 28.18.20. Secondly, he is our teacher, and will instruct vs in all things necessary to saluation. And thirdly, our spirituall Physitian that calles vs vnto him to comfort and heale our afflicted consciences, Mat. 11.28.

Qu. *Where is the end of the Old Testament, and beginning of the New?*

An. In the Baptisme of Christ; for by that, God doth as it were point vnto vs and shew that hee is the true Messias and Sauiour of the world.

Qu. *By what signe?*

An. By the visible appearing of the holy Ghost, and the voyce that was heard: This is my dearely beloued Sonne, in whom I am pleased, Matth. 3.17.

Qu. *How many things are required in Baptisme?*

Answ. Three: the visible Element (which is water) the word, and a promise of grace.

Qu. *What was the difference between the baptisme of* Iohn, *and the baptisme of Christ?*

An. Iohn did baptise with Water to repentance; but Christ did baptise with fire; that is, by his holy Spirit, working in our hearts to the remission of sinnes.

Qu. *Why is* Iohn *said to prepare the way of the Lord?*

An. Because his doctrine was repentance, & no man can come vnto Christ except hee first confesse the damnable state he is in through sinne, and be hartily sorry for the same, faithfully beleeuing onely by the merits of Christ to be deliuered from thence.

Qu. *Whom did Christ first call to his seruice?*

An. Poore Fishermen.

Qu. *What doe we learne by their calling?*

An. Two things.

Qu. *Which be they?*

An First, an example of charitie in Christ, that of his meere mercy & grace chose such poore and simple men to be the

the chiefe Paſtours and pillars of his Church. Secondly, an example of faith and obedience in them, who no ſooner were called, but ſtraight-way left all they had and followed Chriſt, Matth. 4.22.

Qu. *How did they follow him?*

An. Not as many Chriſtians now adayes doe, in outward ſhew and ſeeming holines, but with that reſolution that they willingly vnderwent pouerty, ſcorne, ſlander, and death it ſelfe, to ſhew themſelues worthy ſchollers of ſo worthy a Maſter. Beſides, they were but once called vpon, and they came; but we are many times exclaimed vpon and yet we come not.

Qu. *How led Chriſt his Diſciples?*

An. Two manner of wayes, bodily and ſpiritually.

Qu. *How did he lead them bodily?*

An. By inuring his body to trauel by ſea, by land, in Citie, field, mountaine and valley, for the publiſhing of the Goſpell, and worke of their ſaluation.

Qu. *How did he lead them ſpiritually?*

An. By manifeſting vnto them great ſignes and arguments of humilitie, patience, loue, fortitude, and all other vertues of the minde: ſo that what hee

was, such he would haue them, and s
that insist vpon his holy name to be.

Qu. *Why did not Christ choose his Di*
ciples amongst the mighty, learned & ri
men of the world?

An. Because the mighty stand vpo
their reputation, the learned are obst
nate in their opinions, and the rich e
thrald with couetousnesse.

Qu. *Was there none of this sort ca*
when Christ called them?

An. Yes, but they were very few
as of rich men *Zacheus* and *Matthew*
of Gentlemen, the Centurion, and Jo
seph of Arimathea, and of the learned
Nichodemus, *Gamaliel* and *Saul*.

Qu. *Did these men leaue all, and fol*
low Christ?

An. They did.

Qu. *How then had* Matthew *a hou*
to banquet Christ in afterward? Mat. 9.10.

An. To forsake all, is vnderstood,
not cleane to depart from all which
they had, but to make no reckoning of
their goods otherwise then they might
serue to the glory of God, and the re-
liefe of his poore distressed members.

Qu. *Why doth Christ call his Apostles*
and Ministers the salt of the earth? Mat.
5.13.

An.

An. Because as the propertie of salt is to bite, purge, and preserue, so their doctrine ought to testifie, reproue, and instruct.

Qu. *Why are they called the light of the world?*

An. Because in doctrine and conuersation they must be as shining and glorious guides, to the darke mindes of the ignorant.

Qu. *What is the end thereof?*

An. The glory of God.

Qu. *Is it not then enough for them to preach the Gospell openly and with boldnes of heart?*

An. No; they must likewise bring forth fruits of good life by their deeds of charity, Mat. 5. 16.

Qu. *In how many things consisteth the testimony of a good life?*

An. In three things.

Qu. *Which be they?*

An. In holinesse, which belongeth to God; in righteousnes which belongeth to our neighbour; and in soberneſſe that belongeth to our selues.

Qu. *For how many causes are we bound to serue God?*

An. For three causes; *Iure creationis*, because he created vs; *Iure redemptionis*,

because he redeemed vs; and *iure amoris* because he loued vs.

Doctrine out of the Gospell *after* MARKE.

Question.

VVHat was Marke?

An. A disciple of *Peter*, of whom he had learned the acts of Christ.

Qu. *What are the branches to be handled in this Gospell?*

An The tempting of Christ, his fasting, prayer, and miracles.

Qu. *When was Christ tempted?*

An. As soone as he had receiued baptisme; whereby we learne, that the spirit of God begins no sooner to worke, but it is as soone croſt and ouerthwarted by the spirit of the Diuell, ch. 1. 12.

Qu. *What is the difference betweene these two spirits?*

An The Spirit of God is louing, gentle, meeke, not forcing, nor threatning; the spirit of the Diuell is subtle, cruell, false, and full of terrour. Betweene these two Spirits, the Spirit of man is con-

continually tossed; the one working to our saluation, the other to our damnation.

Qu. *Who did tempt Christ?*

An. Two sorts of creatures.

Qu. *Which be they?*

An. The Deuill and the Iewes.

Qu. *From whence fetcheth the Deuill his argument wherewith he tempteth?*

An. From three things: eyther from the wit & reason of man, the customes of the world, or from the corruption and wresting of the Scriptures, as in this place appeares.

Qu. *What doth the Deuill tempt vnto?*

An. Sinne.

Qu. *What is the nature of sinne?*

An. To destroy.

Qu. *What followes sinne?*

An. A two-fold iudgement: the one inward, as torment of conscience, and decay of gifts: the other outward, as contempt and reproach of the world.

Qu. *How many kindes of temptations are there?*

An. Two.

Qu. *Which be they?*

An. Bad, which proceede from the Diuell and his instruments; and good, which proceede from God.

Qu. *How doth God vse to tempt?*

An. Two manner of wayes: by tryals on the right hand, and by tryals on the left.

Qu. *How doth he tempt vs by tryals on the right hand?*

An. By offring vs temporall blessings as wealth, promotion, and such like: to see if we will take hold on them iustly, or after an indirect and sinnefull manner. Or, by bestowing vpon vs temporall blessings, to try if wee will dispose of them according as he hath commanded, and as his vpright Almners.

Qu. *How doth he tempt vs by tryals on the left hand?*

An. By suffring Heresies to rise vp amongst vs, to see if they can seduce vs: or by common corruption of manners, when many slanders, scandals and iniuries are offered to proue our constancy, patience and loue.

Qu. *How did the Iewes tempt Christ?*

An. By friuolous questions to intrap his life, as whether it were lawfull to giue tribute to *Cæsar* or not, chapter 12.14.

Qu. *What is our comfort in temptation?*

An. That if wee abide faithfull and constant, God at the last will send his Angels

Angels to deliuer vs, as hee did vnto our Sauiour, chap. 1. 13.

Qu. *Why doth God suffer vs to be tempted?*

An. For fiue speciall reasons.

Qu. *Which be they?*

An. First, to trie whether we be faithfull; secondly, to make vs seeke vnto him for helpe; thirdly, the better to manifest his power and loue in deliuering vs; fourthly, to create in our hearts a thankfulnesse for our deliuerance; and fiftly, that we may be made like vnto our Sauiour Christ.

Qu. *Is it in the Diuels power to tempt vs when he pleaseth?*

An. No, he cannot doe it, by the example where the vncleane spirit which Christ had cast out of the man in the country of the Gadarens, could not enter so much as into the heard of swine before hee had asked leaue of Christ, ch. 5. 12.

Qu. *What doth this inferre?*

An. That we ought alwaies to pray, that wee be not led into euill temptation.

Qu. *After Christ was deliuered from the temptation of the Diuell what did hee?*

An. As we ought to doe in the like case:

case most chearefully endeauoured to performe the will of his Father.

Qu. *What may we therefore liken the temptation of the Diuell vnto?*

An. A blow or a wound, which dismayes not the good Christian, but rather stirs him vp more forcibly to withstand the assault of his enemy.

Qu. *What opportunitie did the Diuel watch to attempt Christ?*

An. When he was alone in the Wilderneſſe, and oppreſt with long fasting.

Qu. *How long had he fasted?*

An. Fortie dayes and fortie nights.

Qu. *What company had he?*

An. None but the wilde beasts.

Qu. *What may we vnderstand by the wilderneſſe?*

An. The world.

Qu. *What by the wilde beasts?*

An. Inward and outward dangers thereof.

Qu. *Inward dangers of what?*

An. Of ones owne rude and vntamed affections.

Qu. *Outward dangers of what?*

An. Of the vanities whereby wee continually fall.

Qu. *What is a good remedy against these dangers?*

An.

An. Fasting, and not as some suppose forty dayes', but so long as we liue in the wilderneſſe of this wicked world.

Qu. *What is fasting?*

An. Sobriety of life.

Qu. *How many kindes of fasting are there?*

An. Two.

Qu. *Which be they?*

An. Corporall, which is a refrayning from meate; and spirituall, which is an abstayning from sinne.

Qu. *When are we said truly to fast?*

An. When we keepe our eyes from looking after vanities, our tongues from cursing, swearing and euill speaking; our hearts from meditating mischiefe, our hands from practising vnlawfull actions, and our feet from treading in the way of scorners.

Qu. *What is the property of true fasting?*

An. It must not be done for vaine-glory, but to mortifie the body, that it may be in subiection to the spirit; and to the intent wee may haue the more prouision for the relieuing of the poore.

Qu. *What are the effects that follow fasting?*

An. Health, perfection of memorie, sharpe

sharpnesse of wit, long life, and happinesse of soule.

Qu. *What is the opposite to fasting?*

An. Intemperance.

Qu. *What is Intemperance?*

An. An ouerflowing of voluptuousnesse, against reason, and the health of the soule, seeking no other contentation but the delight of the senses.

Qu. *What are the effects that follow it?*

An. Disorder, impudencie, vnseemlinesse, negligence, imbecillitie of body, and destruction of soule.

Qu. *Wherein consists Intemperance?*

An. In sumptuous feasting.

Qu. *Is it not tollerable for Christians to feast?*

An. Yes, if it be done with moderation and thanksgiuing, as it appeares by the example of *Matthew*, who feasted our Sauiour Christ, chap. 1.15.

Qu. *Whom must we feast?*

An. Not our rich neighbours, least they bid vs againe, and so recompence be made; but the poore, maimed, lame, and blinde, and God shall reward vs at the resurrection of the iust, Luke 14. 12.13.

Qu. *May not a man both feast and fast at one instant?*

An.

An. Yes, so in the middest of his delicates he be able to temper his affections.

Qu. *What must be ioyned to fasting to make it acceptable?*

An. Repentance and Prayer.

Qu. *What is Repentance?*

An. A hearty sorrow for sinne, with a firme resolution neuer to offend againe: so that it is not enough to be grieued for our sinne, except wee likewise amend.

Qu. *Giue me an instance?*

An. It is our Sauiours words; Repent and amend, for the Kingdome of God is at hand.

Qu. *What goes before repentance?*

An. Admonition.

Qu. *What followeth?*

An. Forgiuenesse.

Qu. *Who hath the power to forgiue sin?*

An. Christ the Son of God, ch. 2. 10.

Qu. *When hath he power to forgiue?*

An. Whensoeuer wee call vpon him by faith, as by the example of the blind man, chap 10.

Qu. *What doth this readinesse to forgiue inferre?*

An. Imitation in vs to doe the like one toward another,

Qu.

Qu. *Why?*

An. Because except we forgiue one another, wee shall not be forgiuen of our Father which is in heauen, chapter 11.26.

Qu *How many circumstances as touching our selues, are to be considered in pardoning offences?*

An. Sixe.

Qu. *Which be they?*

An. First, who it is that must forgiue; euery one, as well the King as the subiect. Secondly, what is to be forgiuen; not onely sleight offences, but all capitall wrongs, whether sodaine or premeditate. Thirdly, whom they be we must forgiue; namely, our Christian brother. Fourthly, how often, not seauen times onely, but seauenty times seauen. Fiftly, in what sort; not fainedly, but from the heart. Sixtly, when; not at the Altar onely, and when wee pray, but at all times when our brother shall seeme to offend.

Qu. *In how many points consisteth forgiuenesse?*

An. In foure.

Qu. *Which be they?*

An. Conniuere. to winke at our brothers offence: *condonare*, to pardon the

qualitie

qualitie of the offence; *remittere*, to with-hold the punishment; and *indulgere*, to take into fauour againe.

Qu. *But if the offence be such as wee must needs reproue our brother, how must it be done?*

An. Mildely, louingly, secretly, and guiltlesse our selues of what we reproue him for, freely and without feare, vpon a true and iust occasion, and at a fit time.

Qu. *To what may we compare him that is a great reprehender of others, and neuer lookes vnto his owne infirmities?*

An. To fiue things.

Qu. *Which be they?*

An. To the Lampe in the Temple, which giueth light to the Priest, and consumeth it selfe. Secondly, to the eye, that sees all things, but sees not it selfe. Thirdly, to *Noahs* workemen, that built an Arke to saue *Noah*, and were drowned themselues. Fourthly, to such a one as cloathes euery one, and goes naked himsefe. Fiftly, to *Esau*, that was a Forrester, and liued alwayes abroad, and therefore did loose the blessing at home.

Qu. *What is the gate that opens to forgiuenesse before God?*

An.

An. Prayer.

Qu. *What is Prayer?*

An. Calling vpon God in the time of trouble.

Qu. *How many sorts of Prayer are there?*

An. Two; mentall, consisting in the heart, without vtterance from the tongue; and vocall, conceiued in the heart, and pronounced by the tongue.

Qu. *How many are the speciall properties of Prayer?*

An. Foure.

Qu. *Which be they?*

An. It must be secret, without ostentation; zealous, without doubting to obtayne; briefe, without much babling; and constant, without intermission, chap 11.24.

Qu. *How many reasons are there to proue the goodnesse of Prayer?*

An. Sixe.

Qu. *Which be they?*

An. First, it is full of ioy, for in the company of God there is nothing but ioy. Secondly, God hath built an house and appointed a day for it. Thirdly, it maketh vs like the Angels in heauen. Fourthly, it is as incense in the nosthrils of God. Fiftly, it doth more good then

then almesdeedes, for by our almes we helpe but few, but by prayer wee may profit thousands. Sixtly, it is a victorious thing, for it ouercommeth GOD which ouercommeth all things.

Qu. *When must we pray?*

An. At all times.

Qu. *Why?*

An. Because wee know not when the Lord will call vs to iudgement, cha. 13. 33.

Qu. *What is an enemy to Prayer?*

An. Drowsinesse, and therefore our Saiuour hath sayd, Watch and pray.

Qu. *How must our mindes be disposed when we pray?*

An. To be in charitie with all.

Qu. *What may encourage vs to pray?*

An. The faithfull promise of the Lord that he will heare vs: Aske, and ye shall haue, knocke and it shall be opened vnto you.

Qu. *How was prayer effectuall in Christ?*

An. By prayer he wrought some of his Miracles, as appeareth, chap. 9. 29.

Qu. *What is a miracle?*

An. An act exceeding the course of nature.

Qu. *Why was it requisite that God should worke miracles?*

An.

An. To proue himselfe both God and man, and consequently the true Messias and Sauiour of the world.

Qu. *To saue, how many wayes may it be vnderstood?*

An. Two manner of wayes: first, in preseruing and giuing temporal blessings to all: and secondly, in redeeming of some, by giuing eternall happinesse to the elect.

Qu. *What are the miracles of Christ?*

An. Giuing sight to the blinde, strength to the lame, health to the sicke, walking vpon the waters, and raising of the dead, &c.

Qu. *In this respect what is Christ called?*

An. A Physitian.

Qu. *How doth he differ from other Physitians?*

An. Hee wrought by his owne power, he looked not for reward, & he scorned not to handle and touch his sicke Parients, notwithstanding the contagion of their diseases.

Doctrine

Doctrine out of the Gospell after Luke.

Question.

What was Luke?

An. A Physitian of Antioch, and a companion with *Paul* in his trauailes.

Qu. *Did hee write the Gospell as an eye-witnesse of the same?*

An. No, but as he had heard from *Paul* and others.

Qu. *What are the points from whence we must derive our argumentation in this Gospell?*

An. The preaching of Christ, the slanders which he suffred for the same, his apprehension and examination.

Qu. *When began Christ to preach?*

An. At twelue yeeres old, when his Parents found him disputing with the Doctors in the Temple, chap. 2. 46.

Qu. *How shall we know a Preacher?*

An. By his fruits.

Qu. *Which be they?*

An. His doctrine, if it of God: and his conuersation if it be according to his doctrine.

Qu.

Qu. *How many things are required in a Preacher?*

An. Sixe things, to preach, to exhort, to pray, to praise, to reproue, and to encourage.

Qu. *What is it to teach?*

An. To declare the true meaning of the Scripture.

Qu. *What is it to exhort?*

An. To remember the hearers of the word, what they haue heard: and to be serious with them not to forget that which they haue learned, but to bring forth fruits of a good life.

Qu. *What are the fruits of a good life?*

An. Deeds of charity done to the honour of God, & good of our neighbor.

Qu. *To what end are they auaileable?*

An. To shew how neere or how far off we are from Christ, for he that finds by the disposition of the heart, that hee willeth well to all men, not onely his friends but his enemies, hath a sure testimonie that God doth dwell in him: whereas contrariwise, hee that feeleth not the heat of charity in his heart, may thinke assuredly God is far from him.

Qu. *Are we iustified then by workes?*

An. Yes, before men, but by faith before God.

Qu.

Qu. *What is it to pray?*

An. To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

Qu. *What is it to prayse?*

An. To giue God thanks for them, when they are seene to profit.

Qu. *What is it to reprooue?*

An. To inuey against their sins, laying before them the iudgement of God.

Qu *What is it to encourage?*

An. To giue boldnesse to the penitent, assuring them of mercy.

Qu. *What is required in the hearers?*

An. Fiue things; first, diligent attention, not to haue their mindes carryed away in the time of preaching through vanities; secondly, meditation to ruminate vpon such good lessons as they haue heard; thirdly, application, to expresse it in the manner of their life; fourthly prayer for the continuance of Gods spirit vpon their Teachers; and fiftly, thankesgiuing for the light of the Gospell.

Qu. *After what methode doth Christ teach?*

An. Sometime by Parables and similitudes, and sometime more plainely and familiarly.

Qu.

Qu. *Why did he teach by Parables?*

An. Because the vnbeleeuing Iewes might heare and not vnderstand, chap. 8.10.

Qu. *What is a Parable?*

An. A discourse contayning one thing in words, and another in sense.

Qu. *What vices doth Christ reprove?*

An. All.

Qu. *How doth he reprove ambition?*

An. By saying to the Apostles, He that seemeth least among you, the same shall be great, chap. 9.48.

Qu. *How pride?*

An. Hee that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted, chap. 18.14.

Qu. *How reuenge?*

An. When *Iames* and *Iohn* saw the Samaritanes would not receiue Christ, they willed him to call for fire from heauen to consume them: but Christ rebuked them saying; Yee wot not of what spirit ye are, I come not to destroy but to saue, chap. 9.55. 56.

Qu. *How inconstancy or falling from the truth?*

An. No man hauing put his hand to the plow, and looking backe, is apt for the Kingdome of God, chap. 9.62.

Qu.

Qu. *How neglecting of the word when it is preached, and not bringing forth fruits of repentance?*

An It shall be easier for Tyre and Sydon in the day of iudgement, then for such men, chap. 10. 14.

Qu. *How worldly carefulnesse?*

An. By the Parable of the rich man, that built his Barnes wide, and laid vp goods for many yeeres, and said to his soule: Now take thy rest; when presently God pronounced vpon him; Thou foole, this night shall thy soule be taken from thee, chap. 12. 19. 20.

Qu. *How else?*

An. By the example of the Rauens and Lillyes of the field, which neyther sow nor reape, yet God feedes them: and the Lillyes are cloathed with greater royalty then *Salomon*, chap. 12. verse 24. 27.

Qu. *By what reason did Christ confute the folly of worldly minded men?*

An. By an argument *à minore ad maius*: by saying, which of you by taking thought, can adde to his stature one cubite? If ye be not able to doe the lesse, how will ye performe the greater? chap. 12. 25. 26.

Qu. *What must then be our care?*

An. Not for trash of this world, but to lay vp treasure in heauen, where neither thiefe approacheth, nor rust can corrupt, chap. 12. 33.

Qu. *How reproueth Christ rash iudgement, as when wee doe condemne such vpon whom God executeth his iudgements to bee greater sinners then wee our selues are?*

An. By telling vs that except we repent, we shall all likewise perish, chap. 13 3.

Qu. *Why?*

An. Because whosoeuer hath deserued worst, we (if God should enter into iudgement with vs) haue deserued as bad as they.

Qu. *How doth he reproue the trust in our owne merits?*

An. By saying, When we haue done all that we can, we are still vnprofitable seruants, because we can doe nothing but that which is our duty to doe, ch. 17. 10.

Qu. *Whom doth Christ pronounce blessed?*

An. The peace-maker; the poore in spirit; the sorrowfull, for they shall reioyce, the persecuted, for great shal be their reward in heauen, Mat chap. 5.

Qu

Qu. *Wherein doth blessednesse consist?*

An. Not in honor, for then *Pharaoh* had beene blessed: nor in wit, for then *Achitophell* had beene blessed: nor in wealth, for then *Achab* had beene blessed: but in the feare of the Lord.

Qu. *How is this feare preserued?*

An. By having a care to the commandements.

Qu. *Wherein consisteth this performance of the commandements?*

An. Not onely in bridling the hands, but in restrayning the affections of the heart, as it is not enough to refraine from the shedding of bloud, but from the thought thereof.

Qu. *How doth Christ threaten the cruell?*

An. Hee that in anger cals his brother foole, shall bee in danger of hell fire, Mat. 5. 22.

Qu. *To what a strict reckoning will he call the lasciuious?*

An. Whosoeuer looketh on a woman to lust after her, hath (saith hee) committed adultery already with her in his heart, Mat. 5. 28.

Qu. *Is it lawfull for a man to put away his wife?*

An. No, except it be for fornication,

Matth.5.32.

Qu. *What othes must wee vse in our priuate conuersation?*

An. Yea, yea, and nay, nay; for whatsoeuer is more then that, commeth of euill.

Qu. *By what may we sweare?*

An. Neither by heauen, for it is the throne of God, nor by earth, because it is his footstoole.

Qu. *May we not sweare at all?*

An. Yes, before a Magistrate, for the confirmation of a truth, but not otherwise.

Qu. *What is an oath?*

An. A calling of God to witnesse, that what we sweare is true, or to be reuenged on vs if we lye.

Qu. *May we that are humane creatures be reuenged one vpon another?*

An. No.

Qu. *Why?*

An. Because Christ hath said, blesse them that curse you, doe good to them that hate you, chap.6.28.

Qu. *By what reason doth Christ binde vs hereunto?*

An. By an argument taken from the nature of God, who is so gracious and louing vnto mankinde, as hee maketh the

the Sunne to rise, and the raine to fall vpon the iust and vniust, Matth. chapter 5.45.

Qu. *Who is iust?*

An. Not any man: for he that saith he hath no sinne, is a lyer, and there is no truth in him.

Qu. *How many sorts of sinners are there?*

An. Three.

Qu. *Which be they?*

An. The first are such as are of a reprobate sense, neyther fearing God nor man, as *Pharaoh*, *Iudas*, &c. The second are such as before God are very impious, yet to themselues and the world would seeme righteous: and of this sort are the Pharises and Hypocrites. The third is of those, that in the sight of God and the world are sinners, but because they acknowledge their sinnes, and are displeased with themselues for the same, praying vnto God for his grace, therfore are of him reputed righteous: as *Mary Magdalene Zacheus*, and the Theefe vpon the crosse.

Qu. *What is a speciall note to know a repentant sinner by?*

An. Vigilance, that when the Lord commeth, hee be not found an vnprofitable Seruant.

Qu. *Who are called profitable seruants?*

An. Such as with care performe the will of their Master.

Qu. *Who are called vnprofitable seruants?*

An. First, such as are Magistrates, and abuse their authority to the hurt of such as are vnder them: Secondly, such as are vnder the degree of subiects, and neglect their calling, or deprave it by their wicked practises. Thirdly, rich men that helpe not the necessities of the poore. Fourthly, the wise & learned that suffer the ignorant to goe astray for want of their good counsell and instruction.

Qu. *For all these good instructions which Christ gaue vnto the Iewes, how did they reward him?*

An. With slaunder and reproach, saying that he did blaspheme, and cast forth Deuils by the name of *Belzebub*, the Prince of Deuils, chapter 5. 21. and 11. 15.

Qu. *What is blasphemy?*

An. To detract from the power of the holy Ghost.

Qu. *Was it sufficient to allay the malice of the Iewes, to say Christ was a blasphemer?*

An.

An. No, the condition of enuious men is such, as when they haue done what disgrace they can in words, they practise deeds, for the ouerthrow of them they hate.

Qu. *How did they practise Christs ouerthrow?*

An. By hyring *Iudas* to betray him vnto them.

Qu. *What doe we learne by this, that amongst the twelue one was a traytor?*

An. That euen amongst the smallest number of Gods elect, there the Diuell hath his instruments.

Qu. *For what did* Iudas *betray his master?*

An. For money, as many doe their soules, chap. 22. 6.

Qu. *What was the last memorable thing that Christ did before his betraying?*

An. The institution of the Sacrament of his body and blood.

Qu. *Of how many things doth this Sacrament consist?*

An. Of two.

Qu. *Which be they?*

An. The visible substance, which is bread and wine; and the inuisible grace which is redemption by his death, to all that receiue this Sacrament worthily.

Qu. *How many things are required to the worthy receiuing thereof?*

An. Foure.

Qu. *Which be they?*

An. Knowledge, to discerne a difference betwixt this holy ordinance, and other Ceremonies: Faith, to beleeue that Christ died for vs: Repentance, to be sorry for our sinnes: and Charitie, to forgiue our brethren.

Qu. *Is it not enough then to remember Christ by meditation, reading & hearing?*

An. No: except wee doe likewise actually receiue his body and bloud in the Sacrament of the Altar.

Qu. *What two things did Christ vse in offering his body vpon the Crosse?*

An. Breaking of his body, and drawing forth of his bloud.

Qu. *What must our breaking be?*

An. A contrition of heart for our sinnes, and breaking of bread in the way of Charity.

Qu. *What must our powring forth be?*

An. Teares of repentance, and teares of compassion.

Qu. *How doe we receiue Christ in the Sacrament?*

An. Spiritually.

Qu. *What place must we prepare for him?*

An.

An. An vpper roome in the bosome, an inward roome in the heart, a large roome to receiue his retinue, a fayre roome hung with the tapestrie of righteousnesse, a sweet roome decked with the flowers of loue, a conuenient roome with a chimney and a bed, that is, the fire of zeale, & the bed of peace.

Qu. *What must be his dyet?*

An. Prayer and Thankesgiuing.

Qu. *Who his attendants?*

An. Faith, Hope, and Charitie.

Qu. *How shall a man know whether he hath receiued Christ or not?*

An. If hee finde that he doth not onely heare his word, but brings forth the fruits of good doctrine: and therefore a good Christian is compared vnto a Tree.

Qu. *Why?*

An Because he hath a roote, which is Hope, a heart which is Faith, a barke which is Charitie, branches which are spirituall Vertues, greene leaues which are good words, and fruit which is good workes.

Qu. *How was Christ apprehended?*

An. With bils and staues.

Qu. *How did they vse him?*

An. Buffeted, and set a crowne of

thornes vpon his head.

Qu. *Whither did they bring him to be examined?*

An. To the high Prieſt firſt, then to *Pilate*, and afterward to *Herod*.

Qu. *What were theſe men?*

An. Chiefe Magiſtrates, but very wicked.

Qu. *What are godly Magiſtrates called?*

An. Gods.

Qu. *Why?*

An. Becauſe they execute the iudgement of God vpon offenders.

Qu. *What was one note of a bad Magiſtrate in* Pilate?

An. This, that although hee knew Chriſt to be innocent, yet becauſe of the opinion of the people, rather then he would purchaſe their diſpleaſure, he deliuered him ouer to their will, chap. 23.25.

Qu. *Vpon what occaſion is the friendſhip of the wicked oftentimes renued?*

An. Vpon the diſgrace and downefall of the godly, as appeares by *Herod* and *Pilate*, who hauing bene long enemies were now reconciled together vpon the apprehenſion of Chriſt.

Doctrine

Doctrine out of the Gospell *after S.* IOHN.

Question.

VVHat was Iohn?

An. An Apostle, and the entirely beloued of Christ, chap. 13. 23.

Qu. *How did he write the Gospell?*

An. As both an eye-witnesse, and an eare-witnesse of that which Christ had said and done.

Qu. *What followes in this place to be handled?*

An. These foure branches; the conuiction of Christ, his execution, resurrection, and ascension.

Qu. *Were not the Iewes satisfied with the imprisonment of Christ?*

An. No, they sought likewise to put him to death.

Qu. *Why did they pursue him with such hatred, hauing done so many good deeds among them?*

An. Vpon the same reason that vice pursues vertue, iniquity godlinesse, falsehood truth, and darknesse light.

Qu.

Qu. *How were they blinded?*

An. By rage of their owne affections.

Qu. *What are the affections like?*

An. Like whirlewindes, when they haue once gotten the vpper hand ouer reason, as appeareth by the Iewes, that would heare nothing, but cried Crucifie him, crucifie him, chap. 19.15.

Qu. *What did they obiect against him?*

An. That he did seduce the people, blaspheme, was not *Cæsars* friend, and worse then *Barrabas* a thiefe.

Qu. *How did they say hee seduced the people?*

An. By false doctrine, in not attributing righteousnes to the Lavv, chap. 5.24.

Qu. *How blaspheme?*

An. In calling himselfe the Sonne of God, chap. 10.33.

Qu. *How not to be* Cæsars *friend?*

An. In making himselfe a King, chap. 19.12.

Qu. *How worse then* Barrabas?

An. In that they thought a blasphemer worse then a thiefe.

Qu. *What kinde of thiefe was* Barrabas?

An. One that by insurrection sought

to

to rob the peoples hearts of obedience, which is a kinde of spirituall theft.

Qu. *How many sorts of theeues are there?*

An. Three.

Qu. *Which be they?*

An. First, such as corrupt the mindes of others by their lewd examples. Hypocrites, slanderers, and detractors of good mens vertues. Secondly, such as teach lyes, whereby the soules of the hearers are robbed of etanall blisse. Thirdly, such as attribute vnto themselues the benefit of health, wealth, or libertie, and so depriue God of his glory.

Qu. *How many kindes of corporall thieues are there?*

An. Two.

Qu. *Which be they?*

An. Domesticall and forraine.

Qu. *Whom call ye domesticall thieues?*

An. All such as purloyne from their Masters, Parents, Husbands, Wiues, or friends; or negligently suffer them to incurre any losse or detriment which they might preuent.

Qu. *Whom call ye forrayne thieues?*

An. All such as rob their neighbours, eyther by false weights and measures,

bad

bad wares, or subtill practises: all Lawyers that make good causes bad, or bad good: all debters that neuer thinke to pay, and all creditors that triumph ouer the bodies of their poore debters by imprisonment, or any other kinde of oppression.

Qu. *How did Christ confute the obiections of the Iewes?*

An. First, by saying he was the way, the truth, and the faithfull Shepheard, and therfore did not seduce the people. chap. 14. 6. and 10. 11

Qu. *How secondly?*

An. By saying, what he did, he did by the inspiration of the holy Ghost, and power of God the Father; and therefore did not blaspem, chap. 1. 32. and 10. 30.

Qu. *How thirdly?*

An. By protesting openly, that what was due to *Cæsar* ought to be giuen vnto *Cæsar*, and therefore was not enemy to *Cæsar*.

Qu. *How fourthly?*

An. By shewing hee came to inrich them all with the treasure of happy life, and therefore was no thiefe, like *Barrabas*?

Qu. *Were they not satisfied with this?*

An.

An. No; though *Pilate* the chiefe Magistrate before whom hee was indited, did certifie them from the iudgement seat that he found no fault in him, chap. 18. 38.

Qu. *Why did not* Pilate *set him free?*

An. Because hee respected more the displeasure of the people, then the discharge of his owne conscience, wherein hee shewed himselfe a bad Magistrate.

Qu. *What are the markes of a good Magistrate?*

An. Wisedome, valour, impartialitie, not to be humerous, not to be coetous, nor cruell.

Quest. *When is he wise?*

An. When he discerneth rightly betweene falshood and truth.

Qu. *When valiant?*

An. When he feares not to execute the tenour of the Law.

Qu. *When impartiall?*

An. When hee neither respecteth the rich for their authoritie, nor disdaines the poore for their basenes and inferioritie.

Qu. *When is he without humour?*

An. When he executeth Iustice for the loue of vertue, & not for hate, enuy,

or

or a malicious ſtomacke againſt the partie called in queſtion.

Qu. *How is he not couetous?*

An. When he doth not buy or ſell iuſtice for reward or bribes.

Qu. *What is iuſtice?*

An. The ſquare of life, attributing to euery man that which is due.

Qu. *What is Iniuſtice?*

An. The diſorder of life, with-holding from men the iuſt meaſure of their deſerts.

Qu. *When is a Magiſtrate cruell?*

An. When hee is wholy ſet vpon ſeueritie, without any thought of pitty or compaſſion.

Qu. *Was* Pilate *altogether without compaſſion when hee gaue iudgement vpon Chriſt?*

An. No, he had a kinde of compaſſion but it was counterfait, and therefore though he would waſh his hands neuer ſo often, hee cannot cleare himſelfe from the guilt of innocent bloud.

Qu. *How many ſorts of crueltie are there?*

An. Three.

Qu *Which be they?*

An. The firſt is of ſuch as procure it, who neuertheleſſe will not execute

it,

ſit themſelues, and this was the crueltie of the Iewes: the ſecond is ſuch as deuiſe not themſelues to be cruell, but when the ſword is put into their hands, or the meanes giuen vnto them, do not ſpare forthwith to execute it with all immanitie and brutiſhnes of heart; and this is the crueltie of Tyrants and wicked men put in authority: the third is, of ſuch as neglect their duty towards them that are in danger, neceſſitie or tribulation, whom they both ought and might ſaue and helpe if they would: and ſuch was the crueltie of *Pilate*, and is the cruelty of all ſuch as ſee the innocent and guiltleſſe wronged, and will not helpe and ſuccour them.

Qu. *How many wayes may wee helpe the diſtreſſed?*

An. Fiue manner of wayes.

Qu. *Which be they?*

An. Eyther in perſon, when we trauell and labour for their deliuerance: or with our goods in relieuing their wants; or with our good words to comfort them; or with our counſaile to direct them; or with our power quite to deliuer them.

Qu. *Had Chriſt any ſuch friends?*

An. No, nor did he need them, becauſe hee

he could haue deliuered himselfe if it had pleased him.

Qu. *Where were his Apostles?*

An. Fled from him.

Qu. Peter *boasted hee would die for him, and did he now forsake him in the extremitie?*

An. He did not onely forsake him, but he flatly forswore he knew him.

Qu. *How often?*

An. Three times the same night, that Christ was apprehended, chap. 18.

Qu. *What learne we by this?*

An. The inconstancie of flesh and bloud, and the fickleneſſe of worldly friends.

Qu. *What became of* Iudas *that betrayed him?*

An. As of a pernicious conspirator.

Qu. *How was that?*

An. He hanged himselfe.

Qu. *Who gaue him that iudgement?*

An. His owne guiltie conscience.

Qu. *How many offices of torment doth a guiltie conscience include?*

An. Foure.

Qu. *Which be they?*

An. Of an Accuser, a Iuror, a Iudge, and an Executioner.

Qu. *How of an accuser.*

An.

An. In laying our sinnes to our charge, Rom. 2. 15.

Qu. *How of a Iuror?*

An. By giuing in euidence against vs.

Qu. *How of a Iudge?*

An. In condemning vs.

Qu. *How of an Executioner?*

An. By inflicting deserued punishment.

Qu. *What is it to haue a guiltie conscience?*

An. To liue in continuall torments and hell of minde.

Qu. *What was the manner of Christs execution?*

An. The death of the Crosse.

Qu. *What extremitie did hee suffer before he was nailed vpon the crosse?*

An. He sweat water and bloud, was falsly accused, buffeted, spet vpon, scourged, reuiled, crowned with thornes, & his garments parted before his face.

Qu. *What extremitie did hee endure vpon the Crosse?*

An. His hands and feet were nailed, his side pierced with a speare, he dranke vinegar and gall, was forsaken of God, and reiected of the world.

Qu. *For whom did he suffer all those torments?*

Ans.

An. Nor for any offence of his, for he was immaculate, but for our sinnes which were infinite.

Qu. *To what end did he suffer them?*

An. To the satisfaction of the iustice of God, and the Redemption of our soules.

Qu. *What learne we by that?*

An. His obedience to God the Father, and his loue towards vs.

Qu. *Wherein appeared his obedience toward them?*

An. In two things.

Qu. *Which be they?*

An. In performing all God had commaunded, which is called actiue obedience: and in patient bearing all that was impoſed vpon him, which is called paſſiue.

Qu. *Wherein appeared his loue toward vs?*

An. In giuing his life for vs when we were yet his enemies.

Qu. *What is that?*

An. The power and vigour of the ſoule, expreſſed by the inſtrument of the body.

Qu. *What is the opinion of Atheiſts touching life?*

An. Some thinke, becauſe a man liueth

no

no longer then hee breatheth, that the life of man is nothing but a puffe of winde. Some againe, becauſe the loſſe of much bloud bringeth the loſſe of life therefore they eſteeme the life to be nothing elſe but bloud: And other ſome, becauſe in death they perceiue no difference betweene men and beaſt, therefore they hold our life to be as the liues of brute beaſts, vaniſhing, without immortalitie of the ſoule; but all theſe opinions are corrupt and lewd.

Qu. *Why ſo?*

An. Becauſe they are grounded onely vpon the corporall ſenſes.

Qu. *How doe you proue the ſoule immortall?*

An. Becauſe it is the Image of God, who is a Spirit and eternall: for there muſt alwayes be an agreement betwixt the Image, and the thing whereof it is an Image.

Qu. *What part of Chriſt then ſuffered death?*

An. His humanitie.

Qu. *Of what doth his humanitie conſiſt?*

An. Of body and ſoule, like vnto ours, ſinne onely excepted.

Qu. *Did his ſoule ſuffer death?*

An.

An. It did.

Qu. *Why then the ſoule is not immortall?*

An. There be two kinds of death, one corporall, which is a diſſolution of the ſoule from the body: another ſpirituall, which is a ſeparation of the ſoule from the preſence of God; and in this ſenſe it is ſaid that Chriſts ſoule did die, inſomuch as for a while it was excluded from the preſence of God.

Qu. *What part of Chriſt did not ſuffer?*

An. His Deitie, by which he did ouercome death.

Qu. *How did his victory ouer death appeare?*

An. By his Reſurrection.

Qu. *When was that?*

An. Vpon the third day.

Qu. *What benefit haue we by his reſurrection?*

An. The aſſurance of the immortalitie both of ſoule and body, & that ſin, death, nor hell, ſhall haue any power ouer vs, ſo long as wee beleeue in him.

Qu. *How proue you that?*

An. By his owne words: I am the reſurrection and the life; he that beleeueth in mee, though he were dead, yet ſhall he liue, chap. 11.25. And againe,

hee

he that beleeueth in the Sonne hath life euerlasting, and he that beleeueth not in the Sonne shall not see life, but the wrath of God abideth in him, cha. 3. 36.

Qu. *What kinde of people held opinion that there is no resurrection.*

An. The Saduces, and therefore they tempted Christ with the question of the woman that had seauen husbands, whose wife she should be at the day of the Resurrection.[a]

Qu. *How doth Christ answere this question?*

An. By saying, that in the kingdome of heauen they neyther marry nor are marryed, but are as the Angels of God.

Qu. *What are they called that amongst us denie the resurrection?*

An. Atheists.

Qu. *How many sorts of Atheists are there?*

An. Two.

Qu. *Which be they?*

An. The one that perswade themselues the soule is mortall aswell as the body; the other that albeit they haue some opinion of the immortality of the soule, yet they thinke there is no hell, nor punishment for sin after this life.

Qu.

Qu. *How doth the Scripture disp*
the first?

An. By saying, that whosoeuer belee
ueth in Christ shall not perish, but ha
eternall life, chap. 3. 5.

Qu. *How the second?*

An. By the words that God shall s
to the wicked at the day of iudgemen
Depart from mee ye cursed into eue
lasting fire, which is prepared for th
Diuell and his Angels, Mat. 25. 41.

Qu. *How many sorts of Angels be*
there?

An. Two: good and bad.

Qu. *Of what substance are good An*
gels?

An. Not of the nature and essence o
God, nor immortall of themselues: bu
haue their immortalitie of God, who
both giues it vnto them, and preserueth
them in it, and could take it from them
if he would.

Qu. *What difference is there betwix*
the spirits of men and Angels?

An. The spirits of men are ioyned
vnto bodies, the spirits of Angels ar
not.

Qu. *Are not the spirits of men cel*
stiall?

An. Yes, not in respect they ar
drawn

drawne from the nature of God, but in respect of the agreement that is betwixt them.

Qu. *What difference is there betwixt soule and spirit?*

An. A soule is common to all men liuing, as well Infidels as other, but a spirit is properly in those that are regenerate and borne anew by faith and the holy Ghost.

Qu. *To whom did Christ first appeare after his Resurrection?*

An. To *Mary Magdalen*, & afterward three seuerall times to his Apostles.

Qu. *How long was he vpon the earth after his Resurrection?*

An. Fortie dayes, and then hee was taken vp on high, and a cloud receiued him, Acts 1.3.9.

Qu. *Where was Christ when hee was taken vp?*

An. Vpon mount Oliuet.

The end of the Gospell.

The Acts.

Question.

After that Christ ascended into heauen, whom did he leaue on earth for building vp his Church?

An. His eleuen Apostles.

Qu. *How did he strengthen them?*

An. By sending the holy Ghost vnto them, chap. 2. 4.

Qu. *In what likenesse did the holy Ghost appeare?*

An. In the likenesse of fiery tongues, chap. 2. 3.

Qu. *With what did it endue them?*

An. With the knowledge of languages.

Qu. *To what end?*

An. That they might preach to all Nations.

Qu. *Was that their office?*

An. Yes.

Qu. *Who enioyned them thereunto?*

An. Christ, chap. 1. 8.

Qu. *Vpon how many poynts did their office consist?*

An.

An. Of two.

Qu. *Which be they?*

An. To baptise and instruct.

Qu. *How did they baptise?*

An. In the name of the Father, of the Sonne, and of the holy Ghost.

Qu. *How did they instruct?*

An. Two manner of wayes.

Qu. *Which be they?*

An. By testifying the death, resurrection, and ascension of Christ: & teaching of Faith, Repentance, and good workes, chap. 2. 23. 24. 25. 28.]

Qu. *What power had they giuen them to confirme their doctrine?*

An. The power of working miracles: as making the lame to goe, healing the sicke, and raising the dead, cha. 3. 6. and 9. 34. 40.

Qu. *Who stood against them?*

An. The practise of the Deuill.

Qu. *Who defended them?*

An. The prouidence of God.

Qu. *How did the Diuell practise against them?*

An. By raising vp conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes, and death.

Qu. *To what purpose and end did*

the Deuill doe this?

An. To ouerthrow, or at the leas
to stop the course of their preaching,
it had beene possible.

Qu. *How did God defend and preser*
them?

An. He reuealed the conspiracies
gainst them, chap. 9.24. He pacified th
tumults and commotions, chap. 19.3
to 41. He sent them refuge in time o
persecution, chap. 14.6. He conuerte
the hearts of their slanderers, chapte
2.37. He deliuered them out of prison,
chap. 5.19. He comforted them when
they were beaten, cha. 5.41. and 23.11
and in death hee gaue them life, cha
14.19.

Qu. *Who conspired against them?*

An. The Iewes.

Qu. *How?*

An. When *Paul* was imprisoned by
them, some fortie of them and more,
tooke an oath that they would not ea
nor drinke vntill they had slaine *Paul*,
Act. 23.12.13.

Qu *Vnder what colour would the*
execute their malice?

A Vnder colour to haue him brough
forth to be examined, and they by th
way would murther him.

Qu

Qu. *How did God reueale this conspiracy?*

An. Pauls sisters sonne ouer-heard it, and was sent to tell the Captaine of the castle of it, chap. 23. 20. 21.

Qu. *What did the Captaine when hee heard it?*

An. Sent *Paul* with a power of men for his guard to Cæsarea, to *Felix* the chiefe Gouernour.

Qu. *Who raised tumult against them?*

An. The Iewes, and one *Demetrius* a siluer-Smith at Ephesus.

Qu. *Against which of the Apostles did* Demetrius *raise a tumult?*

An. Against *Paul, Gaius*, and *Aristarcus, Pauls* companions.

Qu. *Why?*

An. Because they spoke against Images, by making of which he got his liuing.

Qu. *What was* Demetrius *intent by this commotion?*

An. To haue *Paul* and his Disciples suppreſt.

Qu. *How did God preuent their purpose?*

An. The Towne-clarke pacified the people, and the men were let goe, chap. 1935.

Qu. *Who was the Diuels instrume*
to persecute the Apostles?

An. Herod in Iudea, and the vnbe
leeuing Iewes in Iconium, Thessaloni
ca, and other places.

Qu. *Whom did* Herod *persecute?*

An. He killed *Iames*, and put Pet
in prison, chap. 12.2.3.

Qu. *Who was Gods instrument to de*
liuer Peter?

An. An Angell.

Qu. *How was* Herod *punished fo*
his crueltie?

An. Hee was eaten to death with
wormes, chap. 12.13.

Qu. *Whom did the vnbeleeuing Iewe*
persecute at Iconium?

An. Paul and *Barnabas.*

Qu. *How were they deliuered?*

An. God gaue them knowledge
of their dangers.

Qu. *Whither went they for refuge?*

An. To Listra and Derbe, Cities of
Licaonia, chap. 14.6.

Qu. *Who were persecuted in Thessalo*
nica?

An. Paul and *Silas.*

Qu. *How escaped they?*

An. Their friends sent for them by
night to Bærea, chap. 17.10.

Qu

Qu. *Who were the Diuels instruments to slander the Apostles?*

An. The Iewes.

Qu. *Where?*

An. At Ierusalem.

Qu. *In what manner?*

An. By saying (when they spoke all manner of languages) that they were drunke with new wine, chap. 2. 13.

Qu. *How did God make them repent their slander?*

An. By touching them with remorse of conscience.

Qu. *Who were the Diuels instruments to imprison the Apostles?*

An. King *Herod*, the Iewes, and the Romane Substitute.

Qu. *Who was Gods instrument to deliuer them?*

An. An Angell, and such men as he rayſed to be their friends, chap. 5. 19.

Qu. *How did God comfort the Apostles when they were beaten?*

An. By speaking to them in visions, chap. 23. 11.

Qu. *To which of them did he giue life in death?*

An. To *Paul*.

Qu. *In what manner?*

An. When *Paul* was stoned by the

men of Lystra, and carryed out of the Citie for dead, God rayſed him vp againe, euen in the midſt of the Diſciples that ſtood about him, chap. 14. verſe 19.20.

Qu. *What learne we by the ſequell of this diſcourſe?*

An. That God by ſimple men in ſpite of all tyranny, repleniſhed the whole world with the ſound of his Goſpell.

Qu. *But* Paul, *as we read in the eight chapter perſecuted the Church, and conſented to the death of* Stephen: *how came he then to be an Apoſtle?*

An. The Spirit of God (in whoſe hands are the hearts of all men) conuerted him from a perſecutor to a Preacher, ſo that amongſt all the Apoſtles, none was more zealous, nor added more ſoules to the Church then he did.

Qu. *How doth that appeare?*

An. By his painefull trauaile through many Countries, his ſtripes, impriſonment, ſtoning, danger by land and ſea, which he ioyfully ſuffered for the loue of Chriſt Ieſus.

Qu. *Why did God ſuffer his choſen Seruant to be ſo iniuriouſly handled of the world?*

An.

An. For three reasons.

Qu. *Which be they?*

An. That he himselfe might be the more glorified by their deliuerance, their enemies more iustly condemned, and his seruants more worthy their reward in heauen.

Qu. *As they were painefull to teach, were the people as ready to follow their doctrine?*

An. Many were, of those whose harts were prepared for that calling: but otherwise, they that were not, refused.

Qu. *It appeareth then that Faith is the onely gift of God.*

An. It is: and increaseth in vs by hearing of his word, as appeareth by *Lydia*, the woman of the Thyatirians, whose heart the Lord opened, that shee attended to the doctrine of *Paul*, chap. 16.14.

Qu. *What strange conuersions were there made by the Apostles?*

An. The conuersion of the Æthiopian Eunuch, of *Cornelius*, of *Eneas*, and *Pauls* Iaylor.

Qu. *Why did the conuersion of these men seeme more strange then the rest?*

An. Because in the eye of the world, both for their calling and qualitie they

seemed more vnlikely to be conuerted then any other.

Qu. *How?*

An. The Eunuch was of the Heathen that worshipped strange gods, ch. 8.37. *Cornelius* a souldier, whose stearne profession might seeme to harden his heart against the first impression of Christian Faith, chap. 10.5. *Elimas* a coniurer, and one that practised with the Diuell: and the Iaylor, a forward minister to execute the cruelty of such as persecuted Christ and his Church.

Qu. *How did the conuerted shew themselues afterward to be Christians?*

An. By their good workes.

Qu. *What were they?*

An. The Eunuch planted the Gospell in Ethiopia: *Cornelius* vsed much prayer and almesdeeds: and the Iaylor dreſt the wounds of *Paul* and *Silas*, and refreshed them with meate.

Qu. *Is it not then enough for vs to be Christians in name, but we must also be so in nature?*

An. No, for otherwise we shall be sure to vndergoe the wrath of God.

Qu. *By what example?*

An. By the example of *Ananias* and *Saphyra*, and of *Eutichus*.

Qu.

Qu. *What were their faults?*

An. Ananias and *Saphyra* after they were receiued into the Church, did not with their whole hearts addict themselues to the seruice of God.

Qu. *Wherein did they faile?*

An. In that whereas it was accustomed amongst them to imploy all their goods to the benefit of their brethren, they kept backe a part to their owne priuate vse.

Qu. *How were they punished?*

An. With sodaine death, chapter 5. 10.

Qu. *If God shewed such seuerity vpon them, in that they distributed not their whole substance to the maintenance of Christian charitie, what ought they to feare that will bestow nothing, not so much as the superfluity of their riches to the relieuing of their distressed brethren?*

An. Not onely death of body in this world, but destruction of soule and body in the world to come, vnlesse they amend.

Qu. *Wherein did* Eutichus *offend?*

An. Being of the congregation of the faithfull, as he sat with others to heare *Paul* preach, neglected his doctrine, (as at many Sermons with vs we may

see the like) and fell into a sleepe.

Qu. *How did God punish him?*

An. He made him an example to the whole assembly, by suffering him to fall from the third lott; so that hee lay for dead till *Paul* reuiued him.

Qu. *But our Christians sit low, and in their Pewes, and therefore neede feare no such danger.*

An. True, they neede not feare falling to the ground, but they may sit in dread of a greater fall.

Qu. *What is that?*

An. From the top of heauen to the bottome of hell, if when they should heare the word of God they suffer sleepe to stop their eares.

Saint *Pauls* Epistle to the ROMANES.

Question.

VVHat was the cause the Apostles writ Epistles?

An. The variety of Nations whom they had conuerted, with whom

whom they could not alwaies in person be conuersant, and therefore they sent their mindes vnto them in writing.

Qu. *To what end?*

An. To cherish their young Faith, which otherwise (like a greene Tree that hath not taken deepe roote) might be shaken with contention and Error.

Qu. *Was there any such thing in Rome, at such time as he sent this Epistle thither?*

An. Yes.

Qu. *What was it?*

An. The Iewes began to despise the Gentiles, and the Gentiles the Iewes.

Qu. *Wherefore did the Iewes despise the Gentiles?*

An. They thought them vnworthy to be partakers of grace through Christ, because they were not vnder the Law aswell as they.

Qu. *How did the Gentiles despise the Iewes?*

An. They thought them more vnworthy of Gods fauour through Christ, because they had refused him for their Messias, to whom onely he was sent.

Qu. *How doth* Paul *take vp this controuersie?*

An.

An. By prouing them both guilty of monstrous sinnes, and therefore vnfit eyther to reproue other.

Qu. *Of what doth he proue the Gentiles guiltie?*

An. Of Idolatry: for though they had not the law written, yet by the frame of heauen and earth, they could not but know there was an omnipotent God; and therefore they ought not to haue worshipped Idols, chap. 10.22.

Qu. *What doth he hold the Iewes guiltie of?*

An. Of presumption, in thinking they could be iustified by the Law: so that neyther in the Law, nor out of the Law (that is, before the Law was giuen) can there be any righteousnesse.

Qu. *What then must they depend vpon for their iustification?*

An. Onely faith in Christ Iesus, who had performed the law for them: for to heare the law was no cause of Iustification, but to performe the law, which none was able to do, but onely the Son of God, chap. 2.13. and 3.20.25.

Qu. *How doth* Paul *distinguish the Law?*

An. Into the law of the letter, and the law of Faith.

Qu.

Qu. *What doth the Law of the Letter?*

An. Shewes vs what sinne is, but purgeth not vs from sinne.

Qu. *What is the Law of Faith?*

An. Righteousnesse, obtained without the Law.

Qu. *How proueth he that?*

An. By the example of *Abraham*; who was iustified by faith before hee was circumcised, that hee might not thinke Circumcision the cause of Iustification, chap. 4. 10.

Qu. *How then doth he draw the Iew and the Gentile to agreement.*

An. By shewing them, that both the circumcised and the vncircumcised shall be saued if they beleeue.

Qu. *What doth beliefe bring?*

An. Peace of conscience towards God through our Lord Iesus Christ, chap. 5. 1.

Qu. *What doth peace of Conscience bring?*

An. Ioy in tribulation.

Qu. *What tribulation?*

An. Patience.

Qu. *What Patience?*

An. Experience.

Qu. *What Experience?*

An. Hope that will not deceiue vs.

Qu.

Qu. *How is our Hope made vndeceiuable?*

An. By the loue of God.

Qu. *Wherein?*

An. In that when we were yet his enemies, hee gaue his onely begotten Sonne to death.

Qu. *How became we Gods enemies?*

An. By the sinne of *Adam.*

Qu. *Whether was greater the condemnation that came through the sin of* Adam, *or the Iustification that came through the righteousnesse of Christ?*

An. The iustification that came by the righteousnesse of Christ.

Qu. *Why?*

An. Because by one sin onely came damnation, but Christ by righteousnesse hath forgiuen many sinnes, that is, not onely the sinne of *Adam*, where of we are guilty, but many other sinnes of our owne, which wee haue since committed.

Qu. *What bringeth vs to the knowledge of sinne?*

An. The law: for we had not knowne lust, if the Law had not said, Thou shalt not lust.

Qu. *Then the more sinne is manifested, the more grace abounds?*

An.

An. It doth.

Qu. *May we therefore sinne, that Grace may abound?*

An. God forbid.

Qu. *Why not?*

An. Because when in Baptisme wee are made partakers of grace, we die to sinne, and rise againe to newnesse of life, chap. 6. 6.

Qu. *What is it to die to sinne?*

An. To abolish the workes of the flesh.

Qu. *What is it to rise to newnesse of life?*

An. To follow the works of the spirit.

Qu. *What call you the workes of the spirit?*

An. Faith, Charity, Peace, Concord, Mercy, Loue, &c.

Qu. *What call you the workes of the flesh?*

An. Pride, Enuy, Sloath, Gluttony, Vncharitablenesse, &c.

Qu. *How are they rewarded?*

An. With death: for the reward of sinne is death, chap. 6. 13.

Qu. *How are the workes of the spirit rewarded?*

An. With eternall life, chap. 6. 13.

Qu.

Qu. *Are we all subiect to death by the Law?*

An. We are.

Qu. *How then can the Law be good which is cause of much ill?*

An. Yes the Law is holy and good and ordayned to giue vs life, but the sinne working in vs alters the property of the Law, so that in stead of life we finde death, chap. 7. 10.

Qu. *How shall we auoid this danger?*

An. By liuing after the Spirit.

Qu. *Who are they that liue after the Spirit?*

An. Such as God in his fore-knowledge hath predestinated thereunto, chap. 8. 30.

Qu. *Are all men predestinate to be saued?*

An. No: some are made vessels of wrath to destruction, as other some are made vessels of mercy, prepared to glory, chap. 9. 15.

Qu. *Is God then the cause of any mans condemnation?*

An. No: but sinne which raigneth in man.

Qu. *What are they called which are ordayned to be saued?*

An. The children of God.

Qu.

Qu. *How are we made the children of God?*

An. Three manner of wayes.

Qu. *Which be they?*

An. By Election, Creation, and Adoption.

Qu. *Why are these blessings bestowed vpon vs?*

An. Not for any desert of ours, but through the meere loue and mercy of God.

Qu. *What recompence doth he require of vs for them?*

An. Nothing but loue.

Qu. *How is our loue showne?*

An. If we suffer neither tribulation, persecution, famine, nakednesse, perill, nor sword to seperate vs from Christ.

Qu. *When are wee separated from Christ?*

An. When we do or consent to doe any thing contrary to his will.

Qu. *Why must we endure any extremitie rather then reuolt from God?*

An. Because the afflictions of this life are not worthy of the glory which shall be shewne vnto vs in the life to come, chap. 8. 18.

Qu. *Doe wee obtaine that glory then by workes?*

An.

An. No, but by the mercy of God onely, yet workes and the good motions of the Spirit testifie to our consciences in the meane space, that such a reward is laid vp for vs.

Qu. *How are we put from that glory?*

An. Onely by our sinnes.

Qu. *To whom was the Couenant of this glory made?*

An. To the Iewes first, and then to the Gentiles.

Qu. *How did the Iewes lose it?*

An. By thinking to become righteous by the Law.

Qu. *How did the Gentiles obtaine it?*

An. By beleeuing in Christ so soone as they heard of his name, chap. 9. 30.

Qu. *Why could not the Iewes be righteous by the Law?*

An. Because they could not fulfill the Law.

Qu. *Are the Gentiles then righteous by fulfilling the Law?*

An. They are.

Qu. *How doe they fulfill the Law?*

An. Not in themselues, but in the worke of Christ, who hath fulfilled it for them, and for all others that beleeue in him, so that his righteousnesse is become theirs, chap. 10 4. 9.

Qu.

Qu. *Are all the Iewes reiected?*

An. No: God hath reserued a remnant to be saued, chap 9.27.

Qu. *Are the Gentiles all accepted?*

An. No: but onely such as heare the word and beleeue.

Qu. *But some haue not heard the word, therefore they shall be excused?*

An. Not so: the sound thereof is gone through the earth, therefore none can plead ignorance, chap. 10.18.

Qu. *Because we are Gentiles, and accepted by our beliefe in the place of the vnbeleeuing Iewes, ought wee to despise them in respect of our selues?*

An. No.

Qu. *Why?*

An. Because we are not so accepted, but we may be reiected; nor they so reiected, but they may be receiued: for if God grafted vs into the true vine which were but wilde branches, much more may hee graft the Iewes, which were the true branches, into the true flocke againe, chap. 11.17.

Qu. *Why doth Saint* Paul *vrge this similitude?*

An. To shut vp the contention betweene the Iewes & the Gentiles, that neither should despise other: because they

they were alike in beliefe & vnbeliefe.

Qu. *After the deciding of this controuersie and certaine principall points of Religion (as Faith and Iustification) declared, wherein doth* Paul *shew we ought to striue one to excell another?*

An. In vnitie and vprightneſſe of life.

Qu. *How is that to be performed?*

An. By offering vp our ſelues a liuely ſacrifice vnto God.

Qu. *What is a liuely ſacrifice?*

An. To caſt off the workes of darkeneſſe, and put on the armour of light.

Qu. *How muſt we caſt off the workes of darkeneſſe?*

An. By conforming our ſelues after the will of God, and not after the faſhion of the world, chap. 12. 2.

Qu. *What are the workes of darkenes?*

An. To imbrace pride, rather then humilitie, luſt rather then chaſtitie; hate rather then loue; rebellion rather then obedience; gluttony rather then abſtinence, &c.

Qu. *What is the armour of light?*

An. To diſpoſe our mindes after the contrary.

Qu. *It ſeemes then by being commanded*

to

sacrifice our bodies, that euery Chri-
an is Priest?

An. True, we are.

Qu. *How are we consecrated?*

An. Not by the infusion of oyle, but the insp[illegible]ation of the holy Spirit.

Qu. *When?*

An. At our Baptisme.

Qu. *Doe all Christians serue the office Priest-hood?*

An. No.

Qu. *Why?*

An. Because their sacrifice is not ch as it should be.

Qu. *How comes that to passe?*

An. By reason they preferre not sor-owbefore ioy, death before life, rebuke efore honour, enemies before friends, or the loue of Christ, and as he in his fe did for our example.

Qu. *To whom is it giuen to know these hings?*

An. To all, but not after a like mea-ure.

Qu. *What must they doe that haue pri-iledge of grace aboue others?*

An. Not boast of it, but helpe to fur-ish them that want, chap. 11. 3.

Qu. *By what example are we taught o to doe?*

An.

An. By the example of the mem
of a mans body: for as when the fo
is offended, the reſt of the members
the eye, hand, and tongue, ſtraight
niſter to it; ſo ought it to bee in
members of Chriſt his body, whene
faints the reſt muſt releeue it.

Qu. *Who is the head of the myſti
bodie?*

An. Chriſt.

Qu. *Who are the eyes?*

An. His Preachers.

Qu. *Who are the eares?*

An. Hearers of the word.

Qu. *Who are the hands?*

An. The Magiſtrates.

Qu. *Who are the feete?*

An. The ſubiects.

Qu. *What is the dutie of a Preache*

An. To teach with ſincerity.

Qu. *What is the duty of the heare*

An. To attend with reuerence.

Qu. *What is the dutie of the Ma-
ſtrate?*

An. To rule with Iuſtice.

Qu. *What is the dutie of the Subiect*

An. To obey with loue.

Qu. *What are the ſinewes that bin
the ioynts of the myſticall bodie to
ther?*

An.

An. Compassion and Brotherly loue.

Qu. *What is compasion.*

An. A suffering with our Christian brethren, or a like feeling of the heart that we shew to them, as if it were happened to our selues.

Qu. *What doth it produce?*

An. A distributing to their necessitie, as counsell to them that erre, comfort to all them that mourne, and food to them that hunger, clothing to them that are naked, and harbour to them that are harbourlesse, chap. 12. verse 15. 17.

Qu. *How are these vertues performed in vs.*

An. By continuance in prayer.

Qu. *What vices are contrary to compasion?*

An. Hate, reuenge, arrogancy, and selfe-loue.

Qu. *Why must we not hate?*

An. Because God hath commanded loue, chap 12. 14.

Qu. *Why must we not reuenge?*

An. Because reuenge is the Lords, chap. 12. 16.

Qu. *Why must we not be arrogant and high minded?*

An. Becauſe we are all of one Linage, and no man hath any thing of himſelfe, but what is giuen him of God.

Qu. *What is Selfe-loue?*

An. To be wiſe in our owne conceits.

Qu. *Doth our dutie onely extend to the body of our Chriſtian brother?*

An. No, but to his minde alſo.

Qu. *How is that?*

An. We muſt take heed that we offend not his Conſcience, by eating of meates and obſeruation of dayes, chap. 14.21.

Qu. *When are theſe precepts to be put in execution?*

An. Out of hand.

Qu. *Why?*

An. Becauſe the time of our ſalution draweth neere, chap. 13.11.

Qu. *When to be left off?*

An. Not till death.

Qu. *Why?*

An. Becauſe whether we liue or die, we liue and die to the Lord, chapter 14.8.

Qu. *How doth Saint* Paul *conclude this Epiſtle to the Romanes?*

An. With two things.

Qu.

Qu. *What be they?*

An. With exhortation and prayer.

Qu. *What doth he exhort them vnto?*

An. The reading of the Scriptures, thankesgiuing, and to beware of false Prophets.

Qu. *Why doth he exhort them to reade the Scripture?*

An. Because whatsoeuer is written, is written for their and our instruction, chap. 15.4.

Qu. *Why to thankesgiuing?*

An. Because of the mercy of God shewed vnto all.

Qu. *Why to beware of false Prophets?*

An. Because they raised diuisions & opinions in the Church, contrary to the doctrine of Christ, chap. 16.17.

Qu. *What is his Prayer?*

An. That they might be filled with all ioy and peace that come by Faith, and with all abundance of Hope.

Qu. *What is Hope?*

An. An assured expectation of blessednesse to come; to which Christ Iesus bring vs, Amen.

Qu. *From whence did* Paul *write this Epistle?*

An. From Corinth.

1 CORINTHIANS.

Question.

WHere was Paul *when he writ this Epistle to the Corinthians?*

An. In Syria.

Qu. *What was the cause that moued him to write?*

An. The sects and diuisions, that in his absence tooke roote in the Church of Corinth.

Qu. *What were they?*

An. Some held of *Paul*, some of *Apollo*, and some of *Cephas*.

Qu. *How doth he reproue that?*

An. By shewing them that Christ is one, and his religion one, and therefore ought not to be diuided: and howsoeuer *Paul*, *Apollo*, or *Cephas* plant, it is nothing, except God giue the encrease, chap. 3. 6.

Qu. *Whence then proceeds the knowledge of the Scripture?*

An. From the spirit of God, chapt. 2. 13.

Qu. *Who is the meanes?*

An. The Preacher, chap. 3. 9.

Qu. *How ought he to deliuer the word?*

An. Not in the entising speech of mans wisedome, but in the plaine euidence of the spirit, chap. 2. 4.

Qu. *Why?*

An. Because the wisedome of the world before God is foolishnes, & that which the world accounts foolishnes is wisedome before God, chap. 3. 19.

Qu. *What is their offence then that perswade themselues the Gospell is not well taught except it be set forth with eloquence of speech?*

An. They make the Crosse of Christ of none effect, attributing that vnto men, which belongs to the power of God, Chap 1. 17.

Qu. *What are the inconueniences which come by controuersie in Religion?*

An. Vice passeth away vnpunished, and the Congregation is scandalized, chap. 5. 2. &c.

Qu. *What be the vices Saint Paul noteth in the Corinthians?*

An. Arrogancy, Incest, going to law one with another, and fornication.

Qu. *How would he haue arrogancy reclaimed?*

An. By humilitie; if any man among you seeme to be wise in this world, let him be a foole, that hee may be wise, chap.3.18.

Qu. *How Incest?*

An. By excommunicating the party, chap.5.5.

Qu. *How going to Law?*

An. By choosing some one or other of their brethren, to set concord betweene them without expence of time and further charge, chap.6.5.

Qu. *How Fornication?*

An. By marriage, to avoid fornication, let euery man haue his wife, chap. 7.2.

Qu. *Which doth he most commend, marriage or a single life?*

An. A single life.

Qu. *Why?*

An. Because it is most apt for the seruice of God, by reason it is freed from cares, the other is entangled, chap.7.32. 33.

Qu. *Doth hee not likewise taxe them of Idolatry?*

An. Yes, and of thinking the Minister a burden to the Congregation.

Qu. *How doth he reproue the first?*

An. By shewing that although they

feare

feare God in heart, yet it is not lawfull for them to eate with Idolaters.

Qu. *Why?*

An. Becauſe in ſo doing, they may wound the weake conſciences of others chap. 8. 11. 12.

Qu. *How doth hee reprove the ſecond?*

An. By ſhewing that hee which feedeth the flocke is worthy to eate of the milke of the flocke, Chapter 9. 7.

Qu. *By whoſe example doth he teach them to avoid theſe enormities?*

An. By the example of the Iewes, who were ambitious, full of ſtrifes, deſpiſers of Prophets, and prophaners of holy things, chap. 10.

Qu. *Why are they taught to avoid theſe things?*

An. Becauſe their bodies are the Temples of God, and therefore they ought not to make them the Temples of the Diuell, by ſuffering themſelues to be pollute d with ſuch vncleanneſſe, chap. 3. 1.

Qu. *When doe they avoid them?*

An. When they doe all things in puritie of Spirit, and to edification, chap. 14. 5.

Qu. *What is the best ground of edification?*

An. Loue.

Qu. *How doe you proue that?*

An. Because hee that teacheth, although he speake with the tongue of an Angell, and haue not loue, is like a tinkling Cimball, chap. 13. 1. He that hath faith able to remoue mountaines and wants loue, is nothing, verſ. 2. And he that giueth all he hath to the poore, and is without loue, profiteth nothing, verſe 3.

Qu. *Loue then is neceſſary in all the points of religion?*

An. It is, for he that comes to the Lords Table without Loue, is an vnworthy gueſt: And he that prayeth and is not in loue, calleth for vengeance on himſelfe.

Q. *Wherein did the Corinthians abuſe Prayer?*

An. In not obſeruing the cuſtome of time.

Qu. *What was that?*

An. To pray bare-headed, chap. 11. verſe 4.

Qu. *Wherein did they abuſe the Lords Supper?*

An. Inthat ſome came with a carnall deſire

desire to eate, & some had filled themselues before, chap. 11.21.

Qu. *What was the presumption of their women?*

Answ. They tooke vpon them to teach, which is not allowable, chapter 14.34.

Qu. *What principall thing was to be obserued amongst the teachers?*

An. Not to teach or pray in a strange tongue, by which the people could not be edified, nor whereunto they could not say, Amen, chap. 14.2.

Qu. *What is the last errour that* Paul *confuteth in them?*

An. Their doubting of the Resurrection.

Qu. *How doth he confute it?*

An. By shewing that Christ is risen, who is the first fruit of them that shall rise, chap. 15.

Qu. *How doth he proue that Christ is risen?*

An. By the testimonies of the Apostles and of others that saw him: but least this might not be sufficient, hee confirmes it also by reason.

Qu. *How is that?*

An. That vnles there be a resurrection, Faith and Preaching are both in

vaine, chapter 15. verse 15.

Qu. *How doth* Paul *conclude this Epistle?*

An. With an exhortation for the relieefe of the poore.

2 CORINTHIANS.

Question.

From whence was this second Epistle to the Corinthians written?

An. From Philippi, a Citie in Macedonia.

Qu. *What are the principall circumstances to be considered?*

An. Three.

Qu. *Which be they?*

An. The cause why hee writ, the persons whom hee toucheth, and the matter whereof he treateth.

Qu. *What was the cause of his writing?*

An. The inflexible nature of some, that notwithstanding his former perswasions still despised his authoritie.

Qu. *Who are the persons?*

An.

An. The false teachers, himselfe, and the Corinthians.

Qu. *What is the matter?*

An. A confutation of his detractors, & a confirmation of his owne doctrine.

Qu. *How confutes he his detractors?*

An. By prouing them Teachers not for loue, but to fill their owne bellies, and that they were boasters of others mens labours, chap. 10. 15. and 11. 20.

Qu. *How doth he confirme his owne doctrine?*

An. Three wayes.

Qu. *Which be they?*

An. First in respect of the ground thereof, which is Christ Iesus, cha. 4. 5. Secondly, in respect of the fruit which it had brought forth in them, which was faith, patience and loue, chap. 8. 7. and 9. 2. Thirdly, in respect of his owne constancie, whom the persecutions of the world had sealed the true Minister of God.

Qu. *How?*

An. In that neyther imprisonment, stripes, watching, fasting, stoning danger by sea, nor danger by land could terrifie him from proceeding in his calling, chap. 6. 4. and 11. 24. to 30.

To

To the GALATHIANS.

Question.

WHat was the cause Paul writ to the Galathians?

An. Their declining from that which he had taught them.

Qu. *What was that?*

An. Faith in Christ Iesus.

Qu. *How declined they from Faith?*

An. In thinking to be iustified by the workes of the Law.

Qu. *How doth he rebuke them?*

An. By shewing that as many as are of the works of the Law, are vnder the curse, chap. 3. 10.

Qu. *How were we deliuered from this curse?*

An. Christ hath redeemed vs, by being made a curse for vs, chap. 3. 13.

Qu. *What doth he then counsell them to doe?*

An. To forsake the beggarly traditions of the Law, as Circumcision, and the obseruations of dayes and times, chap. 4. 9 10.

Qu.

Qu. *What was the reason?*

An. Because neyther circumcision, nor vncircumcision auaile any thing, but a new Creature, chap. 6.15.

Qu. *What is vnderstood by a new creature?*

An. One regenerated by Faith, as being dead to sinne, and risen againe though Christ to newnesse of life, cha. 2.19.20.

Qu. *How are we knowne to be regenerate?*

An. If we bring forth the fruits of the spirit.

Qu. *What are the fruits of the spirit?*

An. All kindes of vertuous liuing, chap. 5.22.

Qu. *Where was* Paul *when he writ this Epistle?*

An. At Rome.

Paul to the EPHESIANS.

Question.

VVHat was the state of the Ephesians when Paul wrote vnto them?

An.

An. As it is of all those among whom Gods word had beene sowne.

Qu. *How is that?*

An. The good seed of *Pauls* doctrine was mingled with the Cockle and weeds of false teachers.

Qu. *In such a needfull businesse, how chanced it he did not rather goe vnto them then write?*

An. Because he was prisoner in Rome.

Qu. *What method doth he vse in confirming the Ephesians in the faith which he had before taught them.*

An. First, he vseth an admonition, then a Prayer, and last of all an exhortation.

Qu. *Of what doth he admonish them?*

An. Of foure things.

Qu. *Which be they?*

An. First, he sheweth that they were predestinated to the calling of Christians before the foundation of the world, and therefore it was nothing that had hapned vnto them by chance, chap. 1. 4. 11. Secondly, he puts them in minde that the ground of their Faith is Christ Iesus, to whom all power both in heauen and earth was giuen, and therefore they needed not to stand doubtfull of their reward, chap. 2. 20. to 23. Thirdly he

he records in what state they were before they were called.

Qu. *What was that?*

An. That they were vnder the power of Sathan, and dead through sin, and therefore being now quickned by the spirit of Christ, the farther they were off from grace, the greater debters they are now for the same, chap. 2. ver. 2. 4. 5. Fourthly, he bids them not to faint, because of the persecution which they saw was laid vpon him.

Qu. *What reason shewes he for that?*

An. Because it was to their glory, chap. 3. 13.

Qu. *In what respect could his persecution be to their glory?*

An. In this, that seeing him constantly endure imprisonment and death for the truth of the Gospell which he had preached vnto them, they might assure themselues his doctrine was the Word of God and no tradition of man.

Qu. *For what doth hee pray to God for them?*

An. For three things.

Qu. *Which be they?*

An. First, for the strength of his holy spirit, ch. 3. 19. Secondly, that he would giue them a faithfull heart, Exod. 17.

And

And thirdly, to endue them with vnfained charitie.

Qu. *How manifold are these exhortations?*

An. Two-fold.

Qu. *As how?*

An. Generall and particular.

Qu. *What is his generall exhortation?*

An. Certaine obseruations common to all men, as to walke worthy of their calling, chap. 4. 1.

Qu. *What is their calling?*

An. Christianitie.

Qu. *What is the end thereof?*

An Eternall life.

Qu *Who hath called thereunto?*

An. God the Father, by his Sonne, Christ Iesus, chap. 3. 11.

Qu. *By what meanes?*

An. By two kinde of meanes.

Qu. *Which be they?*

An. First, by outward meanes, as by afflictions and persecutions: and secondly, by inward meanes, as by the working of Gods word in our hearts, and the wholsome admonition of his holy spirit, chap. 4. 30.

Qu. *How may we walke worthy of our vocation?*

An. If we auoyd lying, anger, theft, filthy

thy speaking, and imbrace humilitie, meekenesse, patience, charity, and vnitie of spirit, chap. 4. 2. 3 and ver. 25. to 31.

Qu. *What is Humilitie?*

An. No to preferre our selues before others, nor to despise them in respect of our selues.

Qu. *What is Meekenesse?*

An. Not to be easily moued to anger.

Qu. *Is it not lawfull then to be angry with such as offend?*

An. Yes, so that we be not angry vnto sinne, nor let the Sunne goe downe vpon our wrath, chap. 4. 26.

Qu. *How may we be angry and not sin?*

An. If we so bridle our fury, as that we break not forth into any wicked or vnlawfull act.

Qu. *What is Patience?*

An. A quiet digesting of wrong, and leauing the reuenge to God.

Qu. *What is Charitie?*

An. A compunction of heart, whereby one Christian is incited to help and succour another.

Qu. *What call yee the vnitie of the spirit?*

An. An agreement together of Gods people in true faith and doctrine, without sect or dissention.

Qu.

Qu. *Why ought we to walke in vnitie of spirit?*

An. Because God which hath created vs, Christ which hath redeemed vs, and the holy Ghost which hath sanctified vs is but one, and the meane whereby we are saued onely one, that is to say, Faith: and therefore we ought to agree together in one minde as children of one Father, or as heyres ordayned all for one happy inheritance, chap. 4. vers 4. 5. 6.

Qu. *Hauing declared what the vertues be which Saint* Paul *would haue vs follow, rehearse the vices which he would haue vs auoid.*

An. Lying (as I said before) theft, anger and filthy talking, and out of the fift Chapter, couetousnesse, fornication, drunkennesse, false doctrine, foolish and idle iesting.

Qu. *What is a Lye?*

An. A counterfait and false declaration of the thought and minde, as when we speake one thing, and thinke another.

Qu. *What is Theft?*

An. Not onely to steale with the hand, but all manner of deceit, and vnlawfull gaine.

Qu.

Qu. *What is Anger?*

An. A desire of reuenge for some wrong done vnto vs, or vnto them whom we loue.

Qu. *Of how many sorts is it?*

An. Of two.

Qu. *Which be they?*

An. Naturall and Diabolicall.

Qu. *What call you Naturall anger?*

An. The anger that is in a Magistrate towards the Subiect, a Father towards his Childe, or a Maister towards his Seruant or Scholler, for the due correction of such vices as they perceiue in them, to the dishonour of God.

Qu. *What is Diabolicall anger?*

An. So to be incenst as to wish the destruction of any one.

Qu. *Wherein consists filthy communication?*

An. In swearing, cursing, blaspheming, immodest words, and idle iesting.

Qu. *How must Christians then frame their daily conference?*

An. In such sort as it may be to the edification one of another, speaking vnto themselues in Psalmes, and Hymnes, and spirituall Songs, and giuing

giuing thankes to God for all thing chap. 5. 19. 20.

Qu. *What is Couetousnesse?*

An. A greedinesse of gaine, with regard of their owne necessities, or t necessitie of others.

Qu. *What is Fornication?*

An. A polluting of the soule wi lust of the body.

Qu. *What is drunkennesse?*

An. A confounding of reason an the senses by immoderate drinking.

Qu. *What is false doctrine?*

An. Any thing that is taught con trary to the truth of Gods word.

Qu. *How are they said to lead their liue that delight in any of these abuses?*

An. Improuidently.

Qu. *Why?*

An. Because they neglect the will of God to follow their owne wayes.

Qu. *How are they said to lead their liues that abhorre them?*

An. Circumspectly.

Qu. *Why?*

An. Because they preferre the will of God before their owne imaginations, chap. 5. 15. 17.

Qu. *What is* Pauls *particular exhortation in this Epistle?*

An.

An. The duty of husbands and wiues, parents and children, masters and seruants.

Qu. *What is the duty of Husbands towards their Wiues?*

An. To loue them as Christ loued his Church, who gaue his life for it, chap. 5. 25.

Qu. *What is the duty of Wiues towards their Husbands?*

An. To submit themselues vnto their husbands as vnto the Lord, chapter 5. 22.

Qu. *What is the duty of parents towards their children?*

An. Not onely to feed and clothe them, but to bring them vp in the feare of the Lord, chap. 6. 4.

Qu. *What is the duty of children to their Parents?*

An. To honour and obey them with bodily reuerence, and with the vnfained loue of the heart, chap. 6. 12.

Qu. *What is the duty of Masters to their seruants?*

An. Not to defraud them of their due nor to vse cruelty towards them, remembring that they themselues haue also a Master in Heauen, Chapter 6. 11.

Qu.

Qu. *What is the duty of Seruants their Maisters?*

An. To obey, and labour for th in singleneſſe of hart, and not with eye ſeruice.

Qu. *How is that?*

An. To doe all things (whether the Maiſter be abſent or preſent) as if God beheld him.

Qu. *How doth S.* Paul *wiſh the Ephe ſians (and in them vs) to arme our ſelu for the accompliſhing of theſe and all oth duties?*

An Firſt, to gird vs with the girdl of truth: ſecondly, to put on the breſt plate of righteouſneſſe: thirdly, to be ſhod with the ſhooes of the preparatio to the Goſpel of peace: fourthly, to tak the ſhield of faith: fiftly, the helmet o ſaluation: ſixtly, the ſword of the ſpirit ehap. 6. 14. to 17.

Qu. *What is vnderſtood by the girdl of truth?*

An. A binding of our ſelues to th obſeruation of the word of God.

Qu. *What by the breaſt-plate of righte ouſneſſe?*

An. A good conſcience or innocen cie of life?

Qu. *What by the ſhooes of peace?*

An. Friendly and quiet conuersation.

Qu. *What by the shield of faith?*

An. The righteousnes of Christ, able to be a brasen shield to protect and couer vs from the darts of the world, the flesh and the Diuell.

Qu. *What by the helmet of saluation?*

An. The strength and the power of Christ, being for our sakes vanquisher of hell, death and sinne.

Qu. *What by the sword of the spirit?*

An. The word of the euerliuing God, which as a sword we must draw forth to defend our selues, and offend our spirituall enemies.

Qu. *What is the speciall quality required of him that is thus armed?*

An. Prayer and continuall thankefulnesse, chap. 6. 11.

To the PHILIPPIANS.

Question.

WHat were the *Philippians?*

An. Exiles of Philippi, a Citie in

in Macedonia, where Saint Paul planted the Gospell.

Q. *What moued him to write vnto them?*

An. Two things.

Qu. *Which be they?*

An. First, the generall care hee had for all the people of God: secondly that he might shew his thankefulnesse toward the Philippians.

Qu. *For what?*

An. For sending him reliefe, after they knew he was prisoner in Rome.

Qu. *By whom did they send him relief?*

An. By *Epaphroditus* a professor of the Gospell.

Qu. *How doth he shew his thankfulnesse toward them?*

An. Two wayes.

Qu. *Which be they?*

An. First, in praising God for them, & then in praying vnto God for them.

Qu. *How doth hee prayse God for them?*

An In that it had pleased him to receiue them into the fellowship of the Gospell, chap. 1. 5.

Qu. *How, and in what sort doth he pray for them.*

An

An. Three manner of wayes.

Qu. *Which be they?*

An. Firſt, that God which had begun this good worke in them, would continue it vntill the day of Chriſt Ieſus, chap. 1. 8.

Secondly, that they might be able, through his grace, to diſcerne true doctrine from falſe, chap. 1. 10.

Thirdly, that they might abound in loue, and in the workes of righteouſneſſe, chap. 1. 11.

Qu. *How doth hee encourage them, leaſt his impriſonment ſhould make them faint?*

An. Three wayes.

Qu. *Which be they?*

An. Firſt, in reſpect of others: ſecondly, of himſelfe: thirdly, by the example of Chriſt.

Qu. *How in reſpect of others?*

An. That as others in beholding his conſtancie were boldened, and did more frankely profeſſe Chriſt, ſo he hoped they would doe, chap. 1. verſe 14.

Qu. *How doth he encourage them in reſpect of himſelfe?*

An. That as he knew Chriſt ſhould be magnified in his body, whether hee

liued or dyed, so he doubted not, but that they would be of the same minde chap. 1. 10.

Qu. *How by the example of Christ?*

An. That as Christ being God became man; being free, became bound; being Lord and Master ouer all, became a seruant to all; and for our sake was content to suffer all reproach and tyranny; yea, death it selfe: so we for his sake should not refuse to doe the like, chap. 2. 5. to 11.

Qu. *What reason doth he alledge, the better to perswade vs thereunto?*

An. A twofold reason.

Qu. *What is that?*

An. First, as touching the reward of the persecuters: secondly, as touching the reward of vs that are persecuted.

Qu. *What doth he say shall be the reward of our persecuters?*

An. Perdition.

Qu. *What of vs that are persecuted?*

An. Saluation, chap. 1. 28.

Qu. *How doth he conclude these circumstances?*

An. With a necessitie to suffer with Christ, if we will be thought to beleeue in Christ, Chap. 1. 29.

Qu.

Qu. *What doth* Paul *exhort vs vnto in the Epistle?*

An. Concord, meekenesse of mind, and godly conuersation.

Qu. *How to Concord?*

An. That wee be of one iudgement in Religion, chap. 2.2.

Qu. *How to meekenesse of minde?*

An. That nothing be done through vaine-glory, but euery man to esteeme other better then himselfe, chap. 2.3.

Qu. *How to godly conuersation?*

An. That whosoeuer is true, iust, and of good report, him to follow, chapter 4.8.

Qu. *What doth hee bid vs beware of?*

An. False teachers.

Qu. *What names doth he attribute vnto false teachers, whereby to know them?*

An. Hee calleth them dogges, euill workers, couseners, belly-gods, enemies to the Crosse of Christ, and minders of earthly things, chap. 3.2.18.19.

Qu. *And wherfore doth he cal them dogs?*

An. Because like dogs, they barke against the doctrine of the Gospell.

Qu. *And why euill speakers?*

An. Because in the harueſt of the Lord they seeke not his glory, but their owne commoditie.

Qu. *Why cousoners?*

An. Because they teach that Circumcision and the workes of the Law are necessary to saluation.

Qu. *Why belly gods?*

An. Because to satisfie the lust of their flesh, they care not with what ceremonies they seduce Gods people.

Qu. *Why enemies to the Crosse of Christ?*

An. Because they are Christians in name onely, and not in deed.

Qu. *Why minders of earthly things?*

An. Because their chiefest care is to be rich, and rise to promotion.

Qu. *How doth* Paul *make knowne the true Ministers of God?*

An. By fiue speciall notes.

Qu. *Which be they?*

An. First, he saith, they hold it a glorie to dye for the confirmation of their Disciples faith, chapter 2. 17. Secondly, they put no confidence in earthly things, chapter 3. Thirdly, they doe esteeme all things losse, and as very doung, for the excellent knowledge of Christ, chap. 3. 8. Fourthly, they preach the righteousnesse of Christ, and not mens workes, verse 9. Fiftly, their conuersation is in heauen, from whence they

they expect Chriſt, by whoſe comming they hope to be made immortall, chap. 3.20.21.

Qu. *What is it to haue our converſation in heauen?*

An. To liue like a Saint on earth.

Qu. *That wee may be able to doe ſo, what is required of vs?*

An. Three things.

Qu. *Which be they?*

An. Faith towards God, loue towards our neighbour, and ſobrietie towards our ſelues.

To the COLOSSIANS.

Queſtion.

VVHat are the *Coloſſians?*

An. A people dwelling in Coloſſe, a Citie of Phrygia, whom *Paul* ſaluteth in the name of Chriſt.

Qu. *After his ſalutation what did hee?*

An. Gaue God thankes for them.

Qu. *Why?*

An. Becauſe of their faith in Chriſt Ieſus.

Qu. *How doth he ſtrengthen that faith?*

An. Firſt, by prayer, and then by exhortation.

Qu. *To whom did he pray?*

An. To God.

Qu. *For what?*

Anſw. For ſixe things.

Qu. *Which be they?*

An. Firſt, that they may be filled with the knowledge of the will of God, in all wiſedome and ſpirituall vnderſtanding, chap. 1. 9.

Qu. *What is wiſedome?*

An. The knowledge of heauenly things.

Queſt. *Proceede: what is the ſecond thing?*

An. Secondly, he prayeth that they may walke worthy of the Lord, chapter 1. 10.

Qu. *How is that?*

An. To the honour of God, and the profit of others.

Qu. *What is the third thing?*

An. That they may be fruitfull in all good workes, chap. 1. 10.

Qu. *What call you good workes?*

An. The teſtimony of a liuely faith,

ſet

set forth by the deeds of mercy.

Qu. *What is the fourth thing?*

An. That they may encrease in the knowledge of God, chap. 1.10.

Qu. *How shall they encrease?*

An. By the dew of Gods mercy, and the Sun-shine of his righteousnesse.

Qu. *Which is the fift thing?*

An. That they may be strengthened.

Qu. *With what?*

An. With the glorious power of Christ.

Qu. *To what end?*

An. To endure with Patience and ioy the afflictions of this life, cha. 1.11.

Qu. *What is the sixt thing?*

An. That they may bee alwayes thankfull vnto God.

Qu. *Doth he shew any reason why they ought to be thankefull?*

An. Yes, first, in that God had made them meete to be partakers of the inheritance of Saints: and secondly, in that he had deliuered them from the power of darknesse, and brought them into the kingdome of light, chap. 1.12.13.

Qu. *By whose meanes?*

An. By Christ the Redeemer, the Image of the inuisible God, the head of the Church, the first borne of the

dead, and the peace-maker betwee God and men.

Qu. *What doth he exhort them vnto?*

An. To cleaue vnto none, but vnto Christ.

Qu. *Why?*

An. Because in him onely they shall be complete and perfect, chap. 2.

Qu. *Where must we seeke him?*

An. In heauen.

Qu. *How?*

An. By setting our affections on things that are aboue, & not on things that are on earth, chap. 3. 2.

Qu. *When are our affections set vpon things that are aboue?*

An. When we liue after the good motions of the spirit.

Qu *When vpon things that are vpon the earth?*

An. When we liue after the desires of the flesh.

Qu *Shew me a difference betweene the spirit and the flesh?*

An. The flesh saith, rather steale then suffer want; the spirit saith, thou shalt not couet another mans goods: The flesh saith, reuenge where thou hast taken wrong; the spirit saith, forgiue as Christ hath forgiuen thee, chap. 3. 13.

Qu.

Qu. *When doth this spirit fall vpon vs?*

An. In Baptisme.

Qu. *How may wee grieue this spirit?*

An. By abusing the good graces of God, which it bringeth with it: as by turning malice into cruelty; humilitie into pride, and by applying the time appoynted to Gods seruice, to the seruice of the world.

Qu. *How is time lost to be redeemed?*

An. By spending it more vertuously then heretofore wee haue done: as if wee haue beene careleſſe, now to bee watchfull: if we haue forgot God and his benefits, now to pray vnto him, and be thankefull: if we haue beene idle talkers, now to season our words with the salt of wisedome and edification, chap. 4. 2. 6.

The first Epistle to the THESSALONIANS

Question.

HOw is this Epistle deuided?

Ans. Into two parts.

Qu. *Which be they?*

An. Into a commendation, and an exhortation.

Qu. *Whom doth* Paul *commend?*

An. First, the Thessalonians, then himselfe.

Qu. *For what doth hee commend the Thessalonians?*

An. First, for their readines to heare: and secondly, for their profiting by hearing.

Qu. *How did he know that they profited by hearing?*

An. By three things which he saw begin to flowrish amongst them.

Qu. *And what are those?*

An. Effectuall faith, diligent loue, and patient hope, chap. 1. 3.

Qu. *What is effectuall Faith?*

An. That Faith which brings forth good workes.

Qu. *Diligent Loue, what is it.*

An. That loue which hath a care to benefit whom it loueth.

Qu. *Patient Hope, what is it?*

An. Hope that giueth the man courage to endure all the afflictions of this life without repining, because hee depends vpon the reward promised in Christ.

Qu. *And what is that?*

An.

An. Eternall life.

Qu. *How many kindes of loue are there?*

An. Three.

Qu. *Which be they?*

An. First, loue in the Magistrate to labour for the glory of God and benefit of the Common-wealth: Secondly, loue in the Minister to feed his flocke: Thirdly, loue in the priuate man, to maintayne the welfare of his friend and neighbour.

Qu. *How doe they receiue the Gospell, that receiue it with such profit?*

An. They receiue it not in word onely, but in power also, chap. 1. 5.

Qu. *What assurance doth it bring vnto them?*

An. That they are the elect children of God, chap. 1. 7.

Qu. *But what are such men vnto God?*

An. A glory.

Qu. *What vnto the world?*

An. A good example, chap. 1. 7.

Qu. *How doth* Paul *commend himselfe?*

An. First, for his loue towards them: secondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Qu. *Wherein did he shew his loue?*

An. In foure respects.

Qu.

Qu. *Which be they?*

An. First, in protesting, that he was not onely willing to haue dealt the gospell vnto them, but also his owne life: chap. 2. 8. Secondly, in sending *Timothius* vnto them for their comfort when he could not come himselfe, chap. 3. 5. Thirdly, in esteeming their constancy in the faith, his life; and their fainting, his death, chap. 3. 8. Fourthly, in continuall praying for them, that their hearts might be stable and vnblameable in holinesse before God and the world, chap. 3. 13.

Qu. *Wherein did he shew his diligence in teaching?*

An. In that hee laboured night and day for their instruction, chap. 2. 9.

Qu. *Wherein the puritie of his doctrine?*

An. In that it was without deceit, flattery, couetousnesse, vaine-glory, and not to please men but God, chap. 1. 15. to 18.

Qu. *Was not* Paul *vaineglorious then when he did thus prayse himselfe?*

An. No.

Qu. *Why?*

An. For two causes.

Qu. *Which be they?*

An.

An. First, in that hee did it not to winne praise to himselfe, but to allure them to imbrace the Gospell which he taught. And secondly, to shew what difference there was between him and his doctrine, and the false teachers, and their doctrine.

Qu. *What doth he exhort the Thessalonians vnto?*

An. To keepe their bodies as vessels of holinesse.

Qu. *Why?*

An. Because God hath called them not to vncleannes, but to purity of life, chap. 4. 7.

Qu. *What must they doe to keepe their bodies holy to the Lord?*

An. Flye from lust, oppression, fraud, contention, idlenesse, & all appearance of euill, chap. 4. 3. to 12. & chap. 5. 22.

Qu *What doth he annexe to this exhortation?*

An. A reprehension.

Qu *For what doth he reprehend them?*

An. For two things.

Qu. *Which be they?*

An. For mourning for the dead, and curious searching to know when should be the time of Christ his second comming.

Qu.

Qu. *Ought we then to mourne for the dead?*

An. No, not in that manner as Infidels doe, which thinke their dead shall neuer rise againe.

Qu. *How then?*

An. As good Christians should, who account of death but as a sleepe, out of the which the faithfull shall one day awake, to their eternall ioy, chap 4.14.

Qu. *Why doth he forbid them to search for the time of Christ?*

An. For two causes.

Qu. *Which be they?*

An. First, because they can neuer certainly know it, being a thing hidden from the Angels in heauen, much more from men on earth: and secondly, because he would rather haue them make themselues ready therevnto, knowing it will come sodainly, and as a thiefe in the night, then for to enquire after the houre.

Qu. *How must they make themselues readie for it?*

An. In walking like the children of light, and not like the children of darkenesse, chap 5.5.

Qu. *How is that?*

An. In peace and loue one toward another,

another, in watching, praying, continuall thankesgiuing, hearing the word preached, and reuerencing the Ministers, chap. 5. 6. and 13. to 20.

2 THESSALONIANS.

Question.

WHat is to be gathered out of this second Epistle to the Thessalonians?

An. The tryall of faith.

Qu. *How is faith tried?*

An. By affliction.

Qu. *What is the fruit of affliction?*

An. Patience, chap. 1. 4.

Qu. *And what proceeds of Patience?*

An. The righteous iudgement of God, chap. 1.

Qu. *Who will God iudge?*

An. The afflicter, and the afflicted.

Qu. *How will hee iudge the afflicter?*

An. In flaming fire rendring vengeance, chap. 1. 8.

Qu. *How the afflicted?*

An.

An. In mercy, giuing them rest, chap. 1.7.

Qu. *When shall this Iudgement be?*

An. At the latter day, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels, chap. 1.7.

Qu. *What shall be a signe of that day?*

An. The falling away of many from the faith, chap. 2.

Qu. *By whose meanes shall they fall away?*

An. By the meanes of Antichrist.

Qu. *What is Antichrist?*

An. The man of sinne, that opposeth himselfe against all that is Gods, chap. 2.4.

Qu. *By whom will he worke?*

An. By Sathan.

Qu. *In what manner?*

An. With great power, but in all deceiueablenesse, chap. 2.

Qu. *Amongst whom?*

An. Not amongst the elect, but them that shall perish, chap. 2.10.

Qu. *Why not amongst the Elect?*

An. Because from the beginning they are chosen to saluation, ch. 2.13.

Qu. *Therefore what ought to be the care of the Elect?*

An. To ſtand faſt to the doctrine which they haue receiued, chap. 2. 15.

Qu. *What is the meanes whereby they may be able to ſtand faſt?*

An. Prayer.

Qu. *What muſt they pray for?*

An. Two things.

Qu. *Which be they?*

An. That the word of God may haue free paſſage, and that they may be deliuered from the company of the wicked, chap. 3. 1. 2. 6.

Qu. *Whoſe ſteps doth* S. Paul *counſell them to follow?*

An. His owne.

Qu. *Wherein?*

An. Firſt, in vprightneſſe of minde, and then in labouring before they eate, chap. 3. 7. 12.

Qu. *How muſt they be vſed that follow not his inſtruction?*

An. Excommunicated, chap. 3. 14.

Qu. *Tell me what Excommunication is?*

An. To be baniſhed the Congregation of God.

Qu. *How, as an enemie vtterly to bee caſt off?*

An. No, but as a friend to be won to amendment of life, ch. 3. 15.

1 Timothie.

Question.

WHat was Timothie?

An. A Disciple of *Pauls*, and a professor of the Gospell.

Qu. *Where did he professe it?*

An. In Ephesus.

Qu. *What doth* Paul *admonish him of?*

An. His dutie.

Qu. *In what consisted his dutie?*

An. In reading the word, and rebuking of sinne.

Qu. *How must he rebuke sinne?*

An. Openly.

Qu. *Why?*

An. Because others may take heede, chap 5.20.

Qu. *Is there no difference to be made?*

An. Yes.

Qu. *In what?*

An. The elder sort must be rebuked as Fathers: the younger as brethren, chap. 5.1.

Qu. *How must we teach all men?*

An. To pray.

Qu.

Qu. *In what sort?*

An. By lifting vp of pure hands, chap. 2. 8.

Qu. *For whom?*

An. For all people, but specially for Princes and Rulers.

Qu. *To what end?*

An. That vnder their authoritie we may lead a godly and peaceable life.

Qu. *How all women?*

Ans. To array themselues with shamefastnesse and modestie, and not with gold, pearle, or broydered hayre, chap. 1. verf. 6.

Qu. *How Ministers?*

An. To be blamelesse, the husband of one wife, watchfull, sober, harbourous, apt to teach, no drunkard, quarreller, or couetous, chap. 3. 2. 3.

Qu. *How widdowes?*

An. To exercise deeds of charitie, to bring vp their children vertuously: not to be idle pratlers, gadding from house to house, chap. 5. 10. 13.

Qu. *How rich men?*

An. Not to be high-minded, nor put confidence in vncertaine things: but be ready to distribute to them that want, chap. 6. 17.

Qu. *What is the best gaine?*

An.

An. Godlineſſe, chap.6.6.

Qu. *Why?*

An. Becauſe they that would be rich, fall into many temptations, and ſnares that may drowne them in perdition and deſtruction, chap.6.9.

2 TIMOTHIE.

Queſtion.

HOw is this Epiſtle diuided?

An. Into two parts.

Qu *Tell me which be they?*

An. Into an Exhortation and a Prophecie.

Qu. *But what doth* Paul *exhort vnto?*

An. Stedfaſtneſſe in Faith, and patience in ſuffring for the ſame, chap.1.14.

Qu. *Why?*

An. Becauſe thoſe that will raigne with Chriſt, muſt ſuffer with Chriſt, chap.2.2.

Qu. *By what example?*

An. By the example of the Souldier, Husbandman, and of him that contendeth for a maiſterie: neither of which receiue

receiue recompence except they first labour, chap. 2. 4. 5. 6.

Qu. *What hindereth our saluation in this behalfe?*

An. Contending about friuolous and vaine questions.

Qu. *How?*

An. In that they engender strife, chap. 2. 14. 23.

Qu. *Of what doth he propheſie?*

An. The perillous time to come, chap. 3. 1.

Qu. *How should the times to come be perillous?*

An. By reason of wicked men.

Qu. *What wicked men?*

An. Louers of themselues, couetous boasters, proud, and cursed speakers, disobedient to parents, without naturall affection, &c. chap. 3. 2. 3. 4. 5.

Qu. *By what meanes therefore doth he teach Gods Ministers to represse the malice of such men?*

An. By preaching the word in season and out of season; by improuing, rebuking, and exhorting with all long suffering and doctrine, chap. 4. 2.

Paul

Paul to TITVS.

Question.

WHere *was* Titus *when* Paul *writ vnto him?*

An. In Creete.

Qu. *To what end was he there?*

An. To finish the doctrine which *Paul* had begun.

Qu. *How must hee be armed therevnto?*

An. With boldnesse, as Gods Ambassadour, and by shewing himselfe an example of good workes and integritie of life, chap. 2. 7. 15.

Qu. *To whom?*

An. To all whom he taught.

Qu. *Who were those?*

An. Both yong and old.

Qu. *What doth he teach the old?*

An. The men to be sober, honest, discreet, sound in faith, loue and patience, chap. 2. 2. The women to be holy, and not giuen to wine.

Qu. *What doth hee teach the young?*

An.

An. The men to be ſober minded, women to be chaſte, obedient to their husbands, and no gadders abroad, chap. 2. 5.

Paul to PHILEMON.

Queſtion.

FRom whence was this Epiſtle written?

An. From Rome.

Qu. *Vpon what occaſion?*

An. Oneſimus a ſeruant to *Philemon*, being fled from his Maſter, *Paul* wineth to Chriſt, and ſends him backe againe.

Qu. *By what intreatie?*

An. That *Philemon* would receiue him.

Qu. *How?*

An. As if *Paul* himſelfe were preſent, verſe 17.

Qu. *For what reaſon?*

An. Becauſe he was now not one-ly his Seruant, but his brother in the Lord.

Qu. *How?*

An. In that he profeſſed the Goſpell.

The

The Epistle to the HEBREWES

Question.

VVHo writ this Epistle?

An. It is not knowne.

Qu. *What is handled in it?*

An. The difference betweene the Priesthood of Christ, and the Leuit call Priesthood.

Qu. *How doe they differ?*

An. In fiue poynts.

Qu. *Which be they?*

An. As touching the Office, the Temple, the Sacrifice, the Ceremonies and the effect.

Qu. *How doe they differ as touching the Office?*

An. The Priesthood of the Leuites was externall, and after the order of *Aaron*: the Priesthood of Christ spirituall, and after the order of *Melchisedech.*

Qu. *What is it to be a Priest after the order of Melchisedech.*

An. To be a Priest, a Prophet, and Kin

King, not for a moneth, a yeere, or an age, but for euer, chap. 7. 3. and 23.

Qu. *Why are all those three titles attributed?*

An. Because hee sanctifies vs from sinne, teacheth vs by his wisedome, and gouernes vs by his power.

Qu. *How doe they differ as touching the Temple.*

An. The Temple of the Leuites was built with hands, and to endure but a time: the Temple of Christ is built by the holy Ghost in eternity, chap. 8.

Qu. *How doe they differ as touching their Sacrifices?*

An. The Leuites did offer the bloud of Goates and Buls: but Christ, his owne precious bloud.

Qu. *How touching their Ceremonies?*

An. The Ceremonies of the Leuites were corporall, as the attyring of the body, and other externall obseruations: but the Ceremonies of the Gospell are spirituall, as the vertuous disposition of the soule.

Qu. *How touching their effects?*

An. The sacrifices of the Leuites, though many times offered, did scarce sanctifie the bodie: the Sacrifice of

Christ, but once offered, sanctifies both body and soule, chap. 9. 14. and 28.

Qu. *In whom?*

An. In all that haue faith.

Qu. *What is faith?*

An. The ground of things which are hoped for, and the euidence of things which are not seene, chap. 11. verse 1.

Qu. *How doe the Temples of Moses and Christ agree?*

An. The Temple of *Moses* had three separations, as the holiest of all, wherinto the high Priest onely entred, and that but once euery yeere: the Tabernacle of the Congregation, where the Leuites remayned; and the open court where the people had resort. So in the Temple of Christ, there is the spirit, the soule, and the body.

Qu. *What difference is betweene the spirit and the soule?*

An. By spirit, is vnderstood regeneration through faith in Christ, and by soule is vnderstood man in his first corruption, liuing according to the rule of reason, without the knowledge of Gods word, or faith.

Qu. *Being once grafted in faith, what is it to fall from it?*

An.

An. Sinne againſt the holy Ghoſt, which is vnpardonable, chap.6.4. and chap.10.26.

Qu. *How may we fall from Faith?*

An. If when once we haue receiued the knowledge of Chriſt, we afterward deny him.

Qu. *What therefore are the Hebrewes counſelled to doe?*

An. To keepe the profeſſion of their hope without wauering, chap.10.23.

Qu. *How muſt that be?*

An. Through patience.

Qu. *Wherein?*

An. In eſteeming light the troubles of this life, by ſetting before our eyes the ioy of the world to come.

Qu. *What haue we to encourage vs?*

An. The words of our Sauiour.

Qu. *What are they?*

An. My ſonne, faint not when thou art rebuked; for whom the Lord loueth he chaſteneth, and ſcourgeth euery ſon that he receiueth, chap.12.5.6.

Qu. *Is there nothing elſe required but Patience?*

An. Yes, the ſacrifice of a Chriſtian.

Qu. *What is that?*

An. To praiſe God alwayes, and diſtribute to the poore, chap.13.15.16.

The generall Epistle of IAMES.

Question.

VVHy is this called the generall Epistle of Iames?

Answ. Because it is not writ to any one man or countrey, but generally to all the Iewes, disperled through many Countryes.

Qu. *What doth it containe?*

An. The effects of our Iustification, as *Paul* to the Romanes declared the cause.

Qu. *What is the cause of Iustification?*

An. Faith.

Qu. *What are the effects?*

An. Good workes, chap. 2. 24.

Qu. *How is faith diuided?*

An. Into two parts.

Qu. *Which be they?*

An. A liuely Faith, and a dead faith.

Qu. *What is a liuely Faith?*

Ans. Faith made knowne by good workes.

Qu. *What is a dead Faith?*

An.

An. Faith without good workes, and ſo the Deuill is ſaid to haue faith, chap.2.17.19.

Qu. *What be the good workes Saint* Iames *exhorteth vnto?*

An. Patience, prayer, loue, to beware of ambition, ſwearing, and contention, to bridle the tongue, and rule the affections, not to ſpeake euill one of another, not to be friends of this world, &c.

Qu. *From whence proceeds good works?*

An. From God, chap.1.17.

Qu. *From whence euill?*

An. From our owne concupiſcence, chap.1.14.

Qu. *What ſaith S.* Iames *of patience?*

An. Bleſſed is the man that endures temptation, for when hee is tryed hee ſhall receiue the crowne of life, chap. 1.12.

Qu. *What ſaith he of prayer?*

An. Let him that asketh, aske with faith, and wauer not, chap.1.6.

Qu. *Of Loue what ſaith he?*

An. He that loueth his neighbour as himſelfe, fulfilleth the Law, chap.2.8.

Qu. *Of Ambition, what?*

An. God reiecteth the proud, and giues grace to the humble, chap.4.6.

Qu. *What of ſwearing?*

An. Before all things (my brethren) ſweare not, neyther by heauen, earth, nor any other othe: but let your yea, be yea, and your nay, nay; leſt ye fall into condemnation, chap. 5. 12.

Qu. *What of contention?*

Anſ. Where enuying and ſtrife is, there is all manner of euill workes, ch. 3. 16.

Qu. *What of the tongue?*

An. That it is a fire, and a world of wickedneſſe: defiling the whole body if it be vngouerned, chap. 3. 6.

Qu. *What of euill ſpeaking?*

An. If a man ſpeaketh euill of his brother, hee ſpeaketh euill of the Law, chap. 4. 11.

Qu. *Who are the friends of the world?*

An. Such as eſteeme more of riches, honors, and ſuch like, then of the word of God.

Qu. *What ſaith* Iames *of ſuch men?*

An. He bids them weepe & howle, for the miſeries that ſhall come vpon them: their riches are corrupt, and their garments are moath-eaten, their gold and ſiluer is cankered, & the ruſt thereof ſhall be a witneſſe againſt them, cha. 5. 1. 2. 3.

Qu.

Qu. *What is the best vse of riches?*

An. To employ them in doing of good, as in relieuing the poore, the fatherlesse and widowes, and that is called pure Religion, and vndefiled before God, chap. 1. 17.

Qu. *Euery one therefore that heareth the word of God is not religious.*

An. No, but such onely as are doers thereof, chap. 1. 22.

The first Epistle generall of PETER *the Apostle.*

Question.

VV*Hat is contayned in this first Epistle of* Peter.

An. Three things.

Qu. *Which be they?*

An. The calling of Christians, their dignitie, and fruits of their calling.

Qu. *Who hath called them?*

An. Christ.

Qu. *How?*

An Through obedience and sprinkeling of his bloud, chap. 1. 2.

Qu. *To what?*

An. To an inheritance immortall and vndefiled, that fadeth not away, but is reserued in heauen for vs, chap. 1.4.

Qu. *How must we apprehend it?*

An. By Faith, chap. 1.5.

Qu. *What is the dignity of Christians?*

An. They are said to bee a royall Priesthood, a holy Nation, a peculiar people, chap. 2.

Qu. *What is the fruit of their calling?*

An. To shew the vertue of him that called them, chap. 2.

Qu. *How is that?*

An. Being holy as hee is holy, and since he hath called vs out of darknesse into light, to walke as in the day time, by laying aside all maliciousnesse, all guile and dissimulation, all enuie and euill speaking, chap. 2.1. and 9.

Qu. *How shall we doe these things, the world euery houre prouoking vs to the contrary?*

An. By setting before vs the example of Christ, which gaue his life for his enemies; and when he was reuiled, reuiled not againe, and when he suffered threatned not, but committed to him that iudged righteously, chap. 2.21.22.

Qu. *What brings vs to this Obedience?*

An.

An. The loue we owe to Christ that hath begotten vs a new to righteousnesse; and the feare not to be partakers of his mercies, becauſe of the ſmall number of them that ſhall be ſaued.

Qu. *Who is the efficient cauſe of our ſaluation?*

An. God the Father.

Qu. *Who is the materiall cauſe?*

An. The obedience of Christ to the Croſſe.

Qu. *What is the formall cauſe?*

An. Our effectuall calling.

Qu. *What is the finall cauſe?*

An. Our ſanctification.

Qu. *Wherin ſtandeth our ſanctification?*

An. In two things.

Qu. *Shew me, which be they?*

An. In dying to ſinne, and liuing to God, chap. 4. 2.

Qu. *When doe we liue to God?*

An. When we mortifie the luſts of the fleſh, chap. 4. 2.

Qu. *Wherein conſiſteth this mortification?*

An. In particular duties.

Qu. *What be thoſe?*

An. The duties of Rulers, Subiects, Husbands, Wiues, Maſters, Seruants, and Paſtors of the Church, &c.

Qu. *What doth he counſell as touching*

every mans priuate selfe?

A. To be sober & watching in praye

Qu. *What is prayer?*

An. A calling vpon the name of Go in time of necessitie.

Qu. *What are the properties thereof?*

An. It must be from the heart wit true faith, in the name of Christ, and i few words.

Qu. *What is the efficacie of prayer?*

An. It ouercommeth God, whi ouercommeth all things.

Qu. *What doth* Peter *counsell vs to d vs touching others?*

An. One to suffer with another, t loue our brethren, to be pitifull, not render euill for euill, but contrariwi to blesse, chap. 3. 8. 9.

Qu. *Why must we loue?*

An. Because God hath loued vs.

Qu. *Why must we suffer?*

An. Because therein we are blessed chap. 4. 14.

Qu. *How must we suffer?*

An. Not as murderers, theeues, o euil-doers, but as louers of faith, ch. 4. 15

Qu. *Why are we bound to these va tuous actions?*

An. Because thereby God is glori fied, chap. 2. 12.

The

The 2. Epistle of PETER.

Question.

VVHat doth Peter exhort vs vnto in this second Epistle.

An. That hauing once receiued the knowledge of the Gospell, to confirme and establish it in vs by good workes, and to sticke vnto it, euen till the last gaspe, chap. 1. 10.

Qu. *Why?*

An. Because as Saint *Paul* saith, so runne that ye may obtayne; so S. *Peter* saith, by making sure your election, that is, in not being idle or vnfruitfull in your calling, an entrance is made vnto you into the kingdome of our Lord and Sauiour Iesus Christ, chap. 1. 11.

Qu. *What is the gate vnto that entrance?*

An. Death.

Qu. *What is Death?*

An. The laying downe of the Tabernacle of this flesh, chap. 1. 14.

Qu. *Why doth he call this flesh of ours a Tabernacle?*

An. Because wee dwell therein, as strangers

strangers, not for euer, but for a certaine time.

Qu. *How doth* Peter *confirme the doctrine of Faith?*

An. By shewing it is no deceiueable fable, but the Truth it selfe, descended from heauen, chap. 1. 17. 18.

Qu. *Who are impugners of this truth?*

An. Hypocrites and Atheists.

Qu. *What are Hypocrites?*

An. Welles without water, such as pretend an outward holinesse, but inwardly are corrupt and venemous, cha. 3. 13. 17.

Qu. *What are Atheists?*

An. Mockers and deriders of the Scriptures, and such as thinke there wil be no resurrection, chap. 3. 3. 4.

Qu. *When shall these men appeare?*

An. In the latter times, chap. 3. 3.

Qu. *How will they be disproued?*

An. The heauens shall melt, and the earth be consumed with fire, and the Lord appearing in glory, shall giue them the wages of vnrighteousnesse, chap. 3. 10. and chap. 2. 13.

Qu. *Is there no hope of escaping?*

An. No: for he that spared not the Angels when they sinned, will not spare them, chap. 2. 4.

The

The first Epistle generall of IOHN.

Question.

VVHat is heere set downe?

An. Two sorts of Loue.

Qu. *Which be they?*

An. Loue of the world, and Loue called Charity.

Qu. *In what consists the loue of the world?*

An. In three things.

Qu. *Which be they?*

An. Concupiscence of the flesh, lust of the eyes, and pride of life, chap. 2. 16

Qu. *What is concupiscence of the flesh?*

An. An inclination of the heart, to inioy the pleasures of the bodie, as wantonnesse, chambering, slouth, drunkennesse, and such like.

Qu. *What is the lust of the eyes?*

An. A couetous and immoderate desire of worldly wealth, and all offences which doe accompany it, for the obtayning thereof; as lying, theft, deceit, rapine, vsury, cosonage, and such like.

Qu. *What is pride of life?*

An.

An. In all things, as in meate, drinke, apparrell, house-roome, & other things to beare an arrogant contemptuous minde, striuing to excell others.

Qu. *What doth he then say touching such liuers?*

An. That God is not in them, nor they in him, chap. 2. 15.

Qu. *What is charitie?*

An. A motion of the heart, whereby wee doe loue God, and in him our neighbour.

Qu. *What is the loue of God?*

An. To keepe his commandements, chap. 5. 2.

Qu. *What is it to loue our neighbour?*

An. To esteeme him as our selfe.

Qu. *How many kindes of loue are there?*

An. Two.

Qu. *Which be they?*

An. True and fained loue.

Qu. *Which call ye true loue?*

An. Not onely to helpe our brother with all we haue, but if need require to offer our life for him, chap. 3. 3. 16.

Qu. *Which call you fained loue?*

An. To loue in word, and not in deed, chap. 3. 11.

Qu. *What saith Saint* Iohn, *as touching true louers?*

An. That they dwell in God, and God in them, chap. 4. 16.

Qu. *What is it to dwell in God?*

An. To be partakers of his grace, to the mortification of the flesh, and liuely demonstration of our faith.

Qu. *How shall we know that God dwelleth in vs?*

An. If we see our brother want this worlds good, and doe not shut vp our compassion from him, but willingly relieue him, chap. 3. 17.

Qu. *What is said of him that hateth his brother?*

An. That he walketh in darkenesse, chap. 2. 11. Is the childe of the diuell, chap. 3. 10. abideth in death, chap. 3. 14. Is a man-slayer, and barred from eternal life, chap. 3. 15.

The 2. and 3. Epistle of IOHN.

Question.

TO whom were these two last Epistles written?

An. The one to a certaine zealous Lady, the other to *Gaius*, a professor of the Gospell,

Qu. *What doth hee commend in the Lady?*

An. The vertuous bringing vp of her children.

Qu. *What in* Gaius?

An. His teſtimony of Faith, and hoſpitalitie toward ſtrangers.

Qu. *What doth he admoniſh them of?*

An. To beware of deceiuers.

Qu. *Who are thoſe?*

An. Such as would not confeſſe that Chriſt was come in the fleſh.

Qu. *How muſt they entertaine them?*

An. They muſt not receiue them into their houſes, nor bid them, God ſpeed.

Qu. *Why?*

An. Becauſe in ſo doing, they ſhould be partakers of their euill deeds.

The Epiſtle of IVDE.

Queſtion.

TO whom is this Epiſtle written?

An. To all Chriſtian Churches.

Qu. *What doth he exhort them vnto?*

An. To contend for the maintenance of their faith.

Qu.

Qu. *Against whom?*

An. Against Sectaries.

Qu. *What is the condition of Sectaries?*

An. To murmure, complaine, and walke after their owne lusts.

Qu. *Whom doe they murmure against?*

An. Gouernours.

Qu. *How doth he reprone them?*

An. By the example of *Michael* the Archangell, who when he stroue with the Diuell about the body of *Moses* blamed him not with cursed speaking, but onely said; The Lord rebuke thee.

Qu. *What doth he meane by this example?*

An. If it be not lawfull to raile vpon the Diuell, much lesse vpon Magistrates, be they neuer so wicked.

Qu. *What is it to walke after our owne lust?*

An. To be directed by carnall iudgement, and not by the spirit of regeneration.

REVELATION.

Question.

FIrst tell me what you vnderstand by *Reuelation?*

An.

An. The word importeth a lay
open, or an vncouering of things th
were before hid and shut vp in secr
which no liuing soule can know, but
farre forth as God shall please to d
close the same.

Qu. *What is the authority of this Re
lation?*

An. High and mighty, as proceedi
from the mouth of God, by the me
tion of Iesus Christ.

Qu. *To whom was it giuen.*

An. To the Apostle S. *Iohn*, and
consequently from him to the Chur
of God through all ages.

Qu. *Where was* Iohn *when he receiued*

An. In an Iland called Pathmos, c
uironed with the Ægean sea, which
diuides Europe from Asia.

Qu. *What did he there?*

An. He was banished thither by th
tyrant *Domitian*, about the yeere of o
Lord God 96. which Tyrant sought
suppresse the light of the Gospell: b
the Lord in mercy did the more a
uance it, as appeares by adding a furth
discouery of his will, by this booke o
the Reuelation.

Qu. *What is the fruit of this Reuela
tion?*

An

An. Exceeding great, as we may gather by these words, *Blessed be they that read, heare, and keepe in memory, those things which are written in this prophecie,* chap. 1. 3.

Qu. *To whom was* Iohn *commanded to send it?*

An. To the seauen Churches of *Asia,* namely, of *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia,* and *Laodicea,* where after the destruction of Ierusalem, *Iohn* did prosecute his holy calling in the Ministerie.

Qu. *What method doth he vse in the manner of his writing?*

An. First, a friendly salutation, and then a briefe narration.

Qu. *How doth he salute them?*

An. By wishing vnto them grace and peace.

Qu. *What vnderstand you by grace?*

An. The free loue and affection which God beareth towards vs for his owne sake, although indeed we deserue it not but are in our selues the children of wrath and perdition.

Qu. *What by peace?*

An. All kinde of benefits, both spirituall and temporall, which flow vnto vs from the fountaine of grace, which God

God the Father had opened to the world, by the meanes of his Sonne.

Qu. *In whose name salutes he them?*

An. In the name of the Father, the 7. Spirits, & of Iesus Christ, chap. 1. 4. 5.

Qu. *What is meant by the 7 Spirits?*

An. The holy Ghost.

Qu. *The holy Ghost being but one in person, why doth hee describe him by the number of seauen?*

An. Although the holy Ghost be but one in diuine essence, yet according to this seauen-folde operation which it had in the Churches of *Asia*, it is called by the name of seauen Spirits, not that it is in person diuers, but in power and vertue, according to the diuersitie of those subiects which it worketh.

Qu. *But why is that placed in the second place, whereas the vsuall order teacheth vs to say, the Father, Sonne, and Holy Ghost: and not the Father, Holy Ghost, and so to put the Sonne last?*

An. Iohn vseth this order, not that there is any degree or dignitie in one person more then in another. For the Father is not greater then the Sonne, nor the Sonne greater then the holy Ghost, they are all of the same power, maiestie, and glory, nor is one before another

another: but the reason that moued *Iohn* to set our Sauior in the third place, was because immediatly, the narration (which is the second point of the writing) chiefly concerneth Christ.

Qu. *As how?*

An. In describing him.

Qu. *How doth* Iohn *describe Christ?*

An. Two manner of wayes: first, as touching the excellency of his glory, as he appeared vnto him in vision, cha. 1. from 12. to 17.

Qu. *What was his office?*

An. It was three-fold, hee had the office of a Prophet, of a Prince, and of a Priest.

Qu. *How did he shew himself a Prophet?*

An. In bearing witnesse of truth, and reuealing the counsels of God vnto men.

Qu. *How a Prince?*

An. Two manner of wayes: first, by his victory ouer death. Death is swallowed vp into victory, 1 *Cor.* 15. And secondly, because hee hath dominion ouer all principalities and powers both in heauen and vpon earth, *Ephes.* 1, 21.

Qu. *How a Priest?*

An. In that hee hath waſhed vs fr[ee] our ſinnes in his bloud, by offering h[is] body a ſacrifice for vs vpon the Croſ[s].

Qu. *Did Chriſt beare theſe three o[f]fees onely for himſelfe?*

An. No, for the benefit of th[e] faithfull, that as hee was, ſo they migh[t] be both Prophets, Kings, and Prieſt[s]. Prophets, in that hee ſaith, I will powr[e] my ſpirit vpon all fleſh, and your ſonne[s] and daughters ſhall propheſie: Kings, in that we ſhall raigne with him eternally: and Prieſts, for that true Chriſtians doe offer the ſpirituall ſacrifice of prayer, prayſe, and almeſ-deeds, Hebr. 13.15.16.

Qu. *Are then all Chriſtian Prieſts alike?*

An. They are, as touching the ſacrifice aboue-ſaid, but not as touching Church-gouernment: for in this ſenſe they are not called Prieſts, but Elders or Miniſters.

Qu. *How doth hee deſcribe Chriſt, according as he ſaw in viſion?*

An. By certaine properties fit for the capacitie of men: as that he was in a long robe, girt with a girdle of golde, his hayre was white as ſnow, his eyes as a flame of fire, his feet like vnto fine braſſe

braſſe burning in a furnace, his voyce as the ſound of many waters, in his right hand he had ſeauen Starres, out of his mouth went a ſharpe two-edged ſword, and his face ſhon as the Sunne ſhineth in his ſtrength.

Qu. *What gather we by this deſcription?*

An. By his long robe girt vnto him, we gather the readineſſe of Chriſt, in his Kingly and Princely office to execute the worke of our ſaluation; by his white hayre, his fulneſſe of knowledge and wiſedome; by his fiery eyes, his deepe inſight into the darkeſt corners of the earth, and deepeſt ſecrets of mens hearts; by his feet of ſhining braſſe the puritie and brightneſſe of his waies, and the power which he hath to tread downe his enemies, and therefore are his feete rather compared to Braſſe then vnto gold, becauſe gold is a ſofter mettall, and not ſo fit to repreſent his inuincible ſtrength; by his voyce compared to the noyſe of many waters, we vnderſtand the ſound of the Goſpell, humbling ſome to their ſaluation, other to their confuſion; by the Starres in his right hand, his faithfull Miniſters, by whom hee worketh, which

which as ſtarres, ſhould giue light v
to men, by their doctrine and conu
ſation. By the two edged ſword is v
derſtood the powerfull word of God
cutting and cleanſing the hearts of h
children, and thruſting through the
thers to their deſtruction: and by h
face ſhining like the Sunne at the hig
eſt, the vnſpeakeable brightneſſe of h
grace, whereby the Church is comfo
ted and lightened in all truth and ſa
ctitie.

Qu. *Why doth he reſemble the Church*
to golden Candleſtickes.

An. Becauſe the Candleſticke doth
not giue the light, but the light is p
vpon it; ſo the Church receiueth
her light put vpon her from Chriſt, a
the doctrine of the Church (which is
the light of the Church.) is from God,
and not of men.

Qu. *Vnto how many points may we*
draw the doctrine of this booke?

An. Vnto foure.

Qu. *Which be they?*

An. Precepts, Prophecies, Promi-
ſes, and Threatnings.

Qu. *Wherein are the precepts ſeene?*

An. In the inſtructions giuen to the
ſeauen Churches.

Qu

Qu. *Vpon how many generall points do these instructions consist?*

An. Vpon three: a commendation, a reprehension, and an exhortation.

Qu. *What doth Christ commend in them?*

An. Their Vertues, as Patience, Labour, Zeale, in the Church of Ephesus, Chapter 2.2. The works of Faith, Repentance, and Charitie, together with Constancy in affliction, and true Humilitie in the Church of Smyrna, chap 2.9. Fortitude and valiant Perseuerance in the Church of Pergamus, that notwithstanding the Martyrdome of *Antipas*, a man there put to death for Religion, yet they were not terrified, but held fast the faith of Iesus Christ, and neuer forsooke it, chap.2.13. Loue and seruice toward their brethren, faith and assurance in the promises of God, and increasing in pietie, so that the end was better then the beginning in the Church of Thyatira, chap.2.19. A little increase of Faith, keeping of the word of God, and a free confession of his name in the Church of Philadelphia, chap.3.8.

Qu. *What doth Christ reprehend in them?*

An. Their vices: as the lacke of loue in the Church of Ephesus, cha. 2. 4. Hipocrisie in the Church of Smyrna, of such as said they were Ievves, but indeed were the Synagogue of Sathan: that is, they did professe themselues Christians in word, but shewed it not in deed, chap. 2. 9.

The bearing with false doctrine in the Church of Pergamus: for they suffered the Nicholaitans amongst them, that as *Balaam* did, taught the people of God to stumble in two things, causing them to commit fornication, both in body and soule: in body, by abandoning their wiues to common vse: in soule, by sacrificing to Idols for superstitions sake, chap. 1. 14.

The like vice is reprehended in the Church of Thyatira, that suffered *Iesabel*, a wicked woman, to set abroach false and abhominable doctrine, tending to fornication and Idolatrie amongst them, chap. 2. 20.

At Sardis their workes were faire in outward shew, but inwardly nothing but filth and rottennesse, Chapter 3. verse 1.

At Laodicea they were time-seruers, and halted betweene two opinions, and

and were neyther hot nor cold, chap. 3.15.

Qu. *What doth Christ exhort them vnto?*

An. Repentance and amendement of life.

Qu. *To their repentance what is annexed?*

An. A gracious promise, to be written in the booke of life.

Qu. *To their wilfull perseuerance in their sinnes, what is annexed?*

Qu. An heauie threatning that he will come sodainely vpon them as a theefe, and they shall not know the houre, chap. 3.3.

Qu. *Hauing learned the state of things as they stood for the present, when this Reuelation was giuen, what next succeedeth?*

An. The prophecie of things to come; which is eyther generall, as touching such things as should happen to the whole world; or particular, (but yet of more moment then the former) as touching such things as should happen to the Church.

Qu. *What is the end of the prophecy of the Church?*

An. That the faithfull admonished

before hand of the assaults and bloudy attempts which the Diuel & the world should make vpon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, til the day of the comming of Christ Iesus.

Qu. *What is the end of the prophecie of the world?*

An. To shew the iudgements that God would execute vpon the enemies of his Church, and the sealing vp of the Elect, before the execution of those iudgements, that they might be kept from euill, as appeareth by the 7.8.9. Chapters.

Qu. *If the Elect were kept from euill, to what end was this Reuelation giuen, to forwarne them that they should suffer trouble and persecution?*

An. To be kept from euill, is vnderstood, that notwithstanding all the violence and persecution offered them, yet they were not ouercome, or driuen from faith, or the hope they had of eternall happinesse, but therein they did ioy and triumph, howsoeuer the world thought them plunged in dispaire and sorrow.

Qu. *What is the second vision that Iohn had?*

An.

An. The vision, wherein was reuealed vnto him the Maiestie of God the Father, to giue the greater authoritie vnto this Booke, wherein his excellency is likewise set forth vnto vs (aswell as the Sonnes) in a description fit for our capacitie.

Qu. *How is the glory of the Father described?*

An. In these sixe things: in the figures of his office, of his nature, of his assistants, of his effects, of the instruments which he imployeth to that purpose, and of the euents that follow.

Qu. *What is his office?*

An. To iudge the whole earth, and therfore he is apprehended of *Iohn*, sitting vpon a throne, chap. 4. 2.

Qu. *How is his nature represented?*

An. By the beauty of the Iasper stone, and of the Sardine, chap. 4. 3.

Qu. *Who are his assistants?*

An. The honorable company of Prophets and Apostles, clothed in white raiment, & crowned with gold, chap. 4. 4.

Qu. *What are the effects of his Magnificence?*

An. Lightning, thunder, and voyces, &c.

Qu. *Who be his instruments?*

An. The company of the Celestiall creatures, in number foure; that is, so many as are needfull for the execution of the will of God, through all the corners of the world; and the whole army of creatures vnder heauen, figured vnto vs by the sea of glasse like vnto Christall.

Qu. *Why are the celestiall creatures said to be full of eyes?*

An. Because of their watchfulnesse in the seruice of God.

Qu. *Why is the first compared vnto a Lyon?*

An. Because of his courage.

Qu. *Why the second to an Oxe?*

An. Because of his strength.

Qu. *Why hath the third the face of a man?*

An. Because of his prudence.

Qu. *Why is the fourth likened to a flying Eagle?*

An. Because of his agilitie and swiftnesse.

Qu. *What are the euents that follow the description of this magnificence?*

An. The praise & glory which the Angels giue vnto him that sits vpon the Throne, and the reuerence and homage

homage which the Elders shew vnto him.

Qu. *In what manner?*

An. By prostrating themselues before him, casting their Crownes at his feet, chap 4.10.

Qu. *Hauing procured so great authority to the words of this Reuelation by the description of the Maiestie of the giuer, what followes?*

An. The presentation of the two Bookes, whereof the one being great and large, written within and without and sealed with seauen seales, containeth the History of the world, the other being but little, includeth the Historie of the Church.

Qu. *Who opens the seales of this Booke?*

An. Christ Iesus.

Q. *Were none sollicited thereunto but he?*

An. Yes, a generall proclamation was made by an Angell, to see if any were worthy to open it: but none, neither in heauen nor earth, nor vnder the earth was found able, or worthy to open, or looke vpon the Booke, saue the Lion of the tribe of *Iuda*, and the Lambe that stood in the midst of the throne, and of the Elders, which was Christ Iesus, chap. 5. 2. to 7.

Qu. *What doe we learne by this, the none were able to vnclose the booke but he?*

An. That he is the onely Mediatour betweene God and man, that no other creature eyther in heauen or earth is acquainted with the secret counsels of God, or can reueale them vnto vs but hee.

Qu. *Why is he called a Lion & a Lambe, names of contrary nature?*

An. He is called a Lyon in respect of his power and strength: and a Lambe in respect of his patient sufferance.

Qu. *What was contained in this booke when Christ had opened it?*

An. The eternall purpose of God, for the punishing and powring forth of plagues vpon the world.

Qu *What moued him thereunto?*

An. The incredulitie and wickednes of men.

Qu. *What were the plagues?*

An. Of two sorts: eyther such as afflicted other creatures, as the earth, sea, hearbes, plants, fountaines, &c. chap. 8. or such as were inflicted vpon men, Chap. 9.

Qu. *What were those?*

An. Those were of two sorts: eyther by way of torment, or cruell murther.

Qu.

Qu. *What was the cause of that Tyranny?*

An. Smoake and Sulphure, which issued from the bottomles pit, whereby is figured the spirituall darkenesse, with which mens consciences were tormented: and from this darkenesse of minde, at the last did issue the other plague of slaughter and bloud-shed, so many yeeres expressed and published through Christendome by the Popes of Rome, chap. 9. 15.

Qu. *What is the generall vse of the precedents?*

An. As touching the person of God, we learne three things: First, his louing fauour in denouncing and giuing knowledge before hand, by euident tokens, what rigour hee proposed to execute afterward, if hee saw no amendment in the course of mens liues, chapter 6. Secondly, his mercifull care ouer the Elect, in arming them with defensiue armour, to couer them against the floud of those euils that were to ouerflow the whole world, chap. 7. Thirdly, the truth of his Iustice in executing all those plagues vpon the world, which he had fore-tolde, chap. 8. 9.

Qu. *What doe wee learne as touching our selues?*

An. Three things, attention to regard the threatnings of God, repentance to be sorry for our sinnes, and amendment of life, to preuent the rigour of his iustice.

Qu. *What as touching the instruments of God, which he vsed in executing of his will?*

An. Three things; first, that they were Angels. secondly, that they were obedient at his becke: and thirdly that they were expeditious in performance of their charge.

Qu. *What learne we as touching the Elect?*

An. Three things; first, their place, they stood before the throne, and before the Lambe, whereby it is shewed that as they are vnder the protection of God, so are they alwayes ready to doe him seruice. Secondly, their habit, they were cloathed in white robes, washed in the bloud of the Lambe; whereby is signified their pure, peaceable, & royall dignitie. Thirdly, their victory, they had Palmes in their hands, wherby we are put in mind of the combats, which they sustained for the name of God, &

the

the eternall triumph which they haue in heauen, by the communion and fellowship of our Sauiour Christ Iesus, Chap. 7. 9.

Qu. *What as touching a naturall man?*

An. Spirituall misery which spreads it selfe into three branches: pouerty of heart for lacke of vnderstanding: blindnesse of minde, for lacke of faith: and nakednesse of soule, for lacke of the white robe of righteousnesse in Christ Iesus, chap. 3. 17.

Qu. *What as touching a regenerate man?*

An. Three properties: strength of faith; keeping of the word of God; and free confession of his name, chap. 3. 8.

Qu. *Proceed vnto the vision of the second booke: who held the second booke in his hand?*

An. A mighty Angell, chap. 10. 1.

Qu. *Whom doe you vnderstand by that Angell?*

An. Our Sauiour Christ, that held the booke open in his hand.

Qu. *How is he described?*

An. In great glory & magnificence.

Qu. *To what end?*

An. To procure the greater authoritie to this Prophecie following.

Qu.

Qu. *What was contained in the booke which he held?*

An. The propheticall Hiſtory of the Church.

Qu. *To whom did he giue it?*

An. To *Iohn*.

Qu. *How did he commaund him to vſe it?*

An. Hee bade him eat, that is, comprehend and throughly vnderſtand it.

Qu. *How is the Hiſtory of the Church diuided?*

An. Into two parts: into the miniſtery or deedes of the Prophets, and the whole body of the Church.

Qu. *In how many things conſiſteth the deeds of the Prophets, or Miniſters of the Church?*

An. In three things: in their fighting vnder the Croſſe, in their murthering, and in their raiſing vp againe.

Qu. *When began their fight?*

An. Preſently vpon the death of Chriſt.

Qu. *How long did they continue?*

An. A thouſand twenty and ſixe yeeres.

Qu. *The Text ſaith dayes, Chap.* 11. 3.

An. True, but it is to be vnderſtood yeeres, after the example of *Ezekiel* and *Daniel*,

Daniel, who interprete their visions, in like manner, dayes for yeeres.

Qu. *Who was prophecied that he should murther and almost quite extinguish their doctrine?*

An. Pope *Boniface* the eight, who entred into the Papacie at the expiration of 1260. yeares, chap. 11. 7.

Qu. *How did he enter?*

An. Like a Foxe, by subtilty, who in the night by a false Oracle, perswaded his Predecessor *Celestine*, to resigne his authoritie vnto him.

Qu. *How did hee rule when hee had got it?*

An. Like an hungry Lyon, killing and deuouring the Saints of God.

Qu. *How long did he rule?*

An. Three yeeres and a halfe, during which time the Church of Christ seemed to be dead, and lye vnburyed.

Qu. *Where?*

An. In the streets of Rome.

Qu. *The Text saith of Sodome and Egipt, how then doe you say of Rome?*

An. By Sodome and Egypt is figuratiuely vnderstood Rome, by reason of the likenesse it had with those two places, for the licentiousnesse and tyranny that was practised therein: for Sodome

was not at that time, and Ægypt was a Countrey, and not a Citie.

Qu. *Who raised the Church againe?*

An. The spirit of life comming from God, chap. 11.

Qu. *When?*

An. Presently vpon the death of *Boniface.*

Qu. *How dyed Boniface?*

An. Like a dog, in prison, by the meanes of *Sarra Columnus*, and a French Knight called *Naggaret.*

Qu. *Did the spirit of God raise vp those that had beene slaine?*

An. No.

Qu. *The Text saith, they ascended into heauen in a cloud.*

An. We are to vnderstand by the vse of the Scripture, that the Church of the wicked is commonly called the world, or the earth: & the Church of the faithfull and elect is called heauen; therefore when it is said they ascended vp into heauen, the meaning is, they were withdrawne from the tyranny of this wicked world, & gathered into the celestiall Church: that is, seeing the Temple and publicke places were not open vnto them, secret places were sanctified vnto them, as if it were hea-

heauen apart from the reſt of the world.

Qu. *What effects follow this ſeparation?*

An. Feare and terrour in their enemies, ioy & thankſgiuing in the ſaints of God, that he did vouchſafe to challenge his authoritie and ſoueraigne power ouer the world, chapter 12. ver. 11. 17.

Qu. *Hauing touched the myſtery of the Church, let vs returne to the other part of our diuiſion, which was the whole body of the Church: How doth the whole body of the Church diuide it ſelfe?*

An. Into two parts; into the Iewiſh Chriſtian, and into the Chriſtian Catholike Church, which conſiſteth not onely of Iewes, but of the beleeuing Gentiles alſo

Qu. *When began the Chriſtian Iewiſh Church?*

An At the inſtant of the conception of our Sauiour Chriſt.

Qu. *When began the Chriſtian Catholike Church?*

An. At that time when by the preaching of the Apoſtles, the Gentiles were conuerted, and did embrace the glad tidings of the Goſpell.

Qu.

Qu. *What doth Saint* Iohn *here continue for our instruction?*

An. The estate both of the Iewish and Christian catholike Church warfaring, or as it was subiect to the assaults of her enemies.

Qu. *What is the Iewish Christian Church compared vnto?*

An. A woman with childe, chap. 12. verse 2.

Qu. *Why?*

An. Because like vnto a fruitful woman, it is continually to bring forth children vnto the Lord.

Qu. *How is that woman described?*

An. By her attire, and by her standing, chap. 12. 1.

Qu. *How was her attyre?*

An. Of two sorts; the clothing of her body, and the ornament of her head.

Qu. *How was her body clothed?*

An. With the Sunne.

Qu. *What is thereby signified?*

An. The inestimable glory giuen vnto the Church by God.

Qu. *How was her head adorned?*

An. With a Crowne of twelue Starres.

Qu. *What is thereby signified?*

An.

An. The kingdome of heauen, which belongeth vnto the Church.

Qu. *How did she stand?*

An. Vpon the Moone.

Qu. *What doe we learne by that?*

An. That the true Church trampleth vnder her feet all variableneſſe, vnto which all things vnder the Moone are ſubiect.

Qu. *What was her conflict?*

An. She trauailed, and was in danger to haue her childe deuoured, chap. 12.4.

Qu. *By whom?*

An. By a fiery Dragon that had ſeauen heads, and vpon euery head a crowne, and ten hornes.

Qu. *What doe you vnderſtand by the Dragon?*

An. Sathan.

Qu. *What by his ſeauen heads?*

An. His wonderfull policie and wiſedome, able at once to diſturbe the ſeauen Churches, that is, the vniuerſall Church.

Qu. *What by his ſeauen Crownes?*

An. His magnificence and authoritie, euery head being as the head of a King.

Qu. *What by his tenne hornes?*

An.

Qu. *What doth Saint* Iohn *here continue for our instruction?*

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Qu. *What by his ſeauen Crownes?*

An. His magnificence and authoritie, euery head being as the head of a King.

Qu. *What by his tenne hornes?*

An.

An. His great power, sufficiently furnished to hurt the whole world.

Qu. *What is vnderstood by the childe whom he would deuoure?*

An. Christ mysticall, that is, one and entire Christ in a mysterie, compounded of the person of Christ, as of the head, and of the body of the Church, and of all the members thereof, vnited to the head by his spirit.

Qu. *How was the childe deliuered?*

An. God tooke it vp into heauen, and prepared a place for the mother in the wildernesse.

Qu. *Did Sathans malice so end?*

An. No, hee gaue two assaults more.

Qu. *Where was the first?*

An. In heauen, chap. 12.7.

Qu. *In what manner?*

An. He accused the Elect of God day and night.

Qu. *What was his successe?*

An. He was throwne downe from thence by the power of *Michael*, that is, of Christ Iesus.

Qu. *Where was his second assault?*

An. In earth, vpon the mother of the childe, and vpon the rest of her seede, that is, vpon the Church of the Iewes,

and

and the Church of the Gentiles, afterward gathered together in Christ.

Qu. *How did the Mother, that is, the Church of the Iewes escape in this assault?*

An. She was carryed by the power of God, as by the wings of an Eagle into a place of refuge.

Qu. *What place was that?*

An. Pella, a towne seated on the other side of Iordan, in a desart country

Qu. *How did Sathan pursue her?*

An. With a flood of water cast out of his mouth.

Qu. *What vnderstand you by the flood of water?*

An. The Romaines, which destroyed Ierusalem, and the Sanctuary that was therein.

Qu. *Who drunke vp that flood of water that it did not hurt the Church?*

An. The earth; that is, the wicked sort of the Iewes, whose bloudy massacre satisfied the fury of the Romaines, so that the Elect had libertie to escape.

Qu. *When Sathan saw himselfe againe preuented, how did he take it?*

An. He was wroth, and made warre vpon the rest of the seede of the woman, that is, vpon the Christian catholike Church.

Qu.

Qu. *How many principall things are we to note in the Hiſtory of the Chriſtian Catholike Church?*

An. Three: her combats, her victory and her glory.

Qu. *With whom were her combats?*

An. With two kindes of beaſts: the one whereof had ſeauen heads, and came out of the ſea: the other had two heads, and ſprang out of the earth, chap. 13.

Qu. *What doe you vnderſtand by the firſt beaſt?*

An. The tyranny inflicted vpon the Church by the ciuill gouernement of the Romane Empire.

Qu. *What by the ſecond beaſt?*

An. The perſecution of the Papiſticall Hyerarchie, by the ſucceſſion of Popes.

Qu. *Againſt whom doth the Church obtaine her victory?*

An. Againſt the two beaſts, and the Dragon before ſpoken of, and againſt the whore of the ſpirituall Babilon, deſcribed in the 17. chapter.

Qu. *What is vnderſtood by the whore of Babilon?*

An. The great Citie of Rome, which raigneth ouer the Kings of the earth.

Chap.

Chapter 17. verse 18.

Qu. *By what meanes doth the Church get victory ouer her enemies?*

An. By the assistance of Christ her head and captaine.

Qu. *Into how many parts doth his assistance spread?*

An. Into foure: the preaching of his word, and the workes of Faith, Patience, and Obedience, set downe in the 14. chapter: and into threatnings and iudgements proceeding from his diuine iustice, declared in the 15. and 16. Chapters.

Qu. *Wherein consisteth the glory of the Church?*

An. In her perpetuall triumph in the world to come, ioyned to her bridegrome Christ Iesus, in ioy that neuer all haue an end: a taste of which ioy is in some sort made manifest vnto [illegible] in chap. 21. 22.

Qu. *But what shall become of the enemies of the Church?*

An. They shall haue their portion in the Lake that burneth with fire and brimstone, which is the second death, chap. 21. 8.

Qu. *How many kindes of death are there incident to man?*

An.

An. Two; the first which is a sep
ration of the soule from the body, a
of this kinde of death all sorts of pe
ple must taste, as well the godly as w
godly, and the second, which is a sep
ration of the soule and body from th
presence of God, for ever, to remai
in darkenesse, and this is the death th
the wicked onely must dye.

FINIS.